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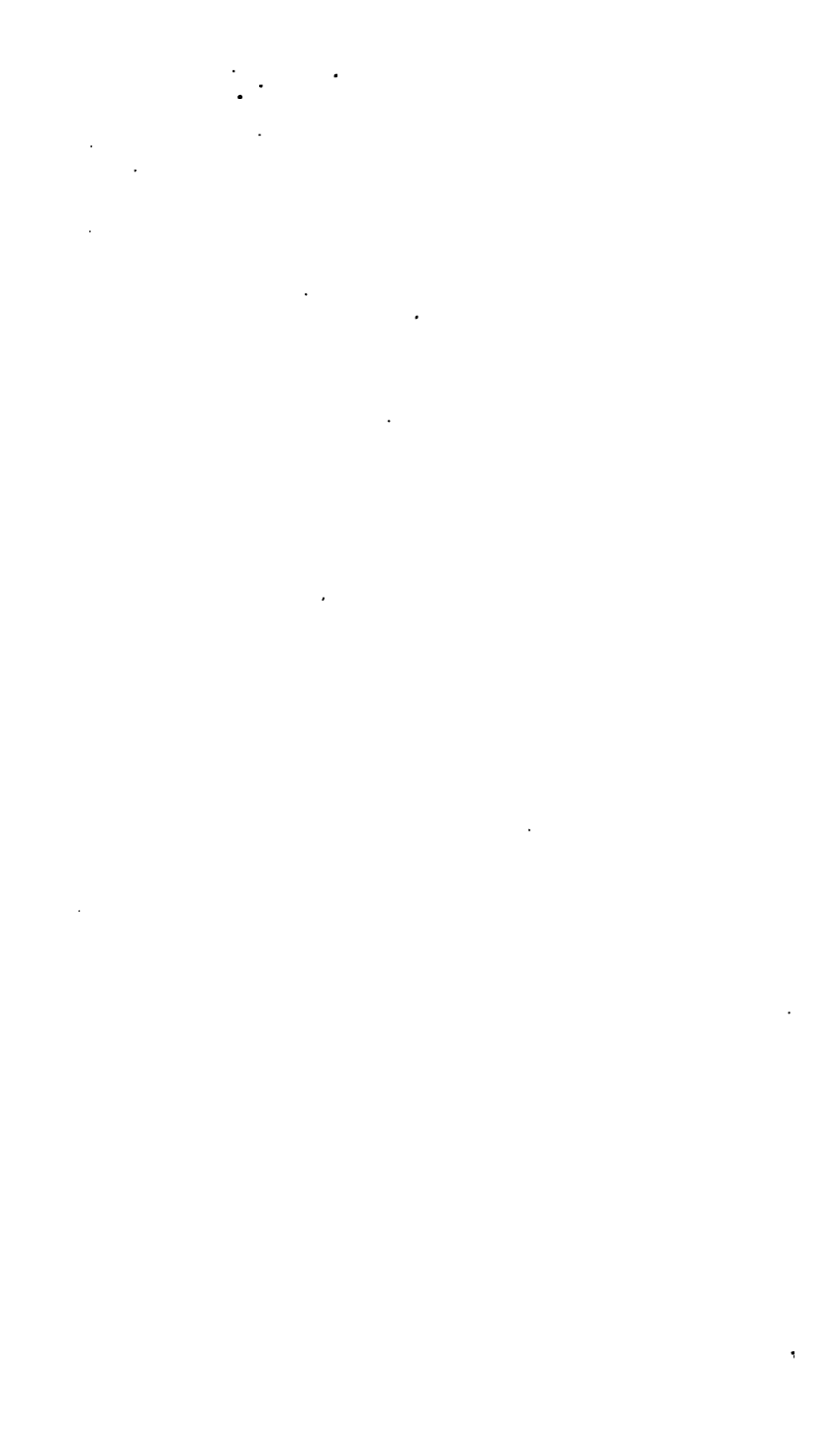
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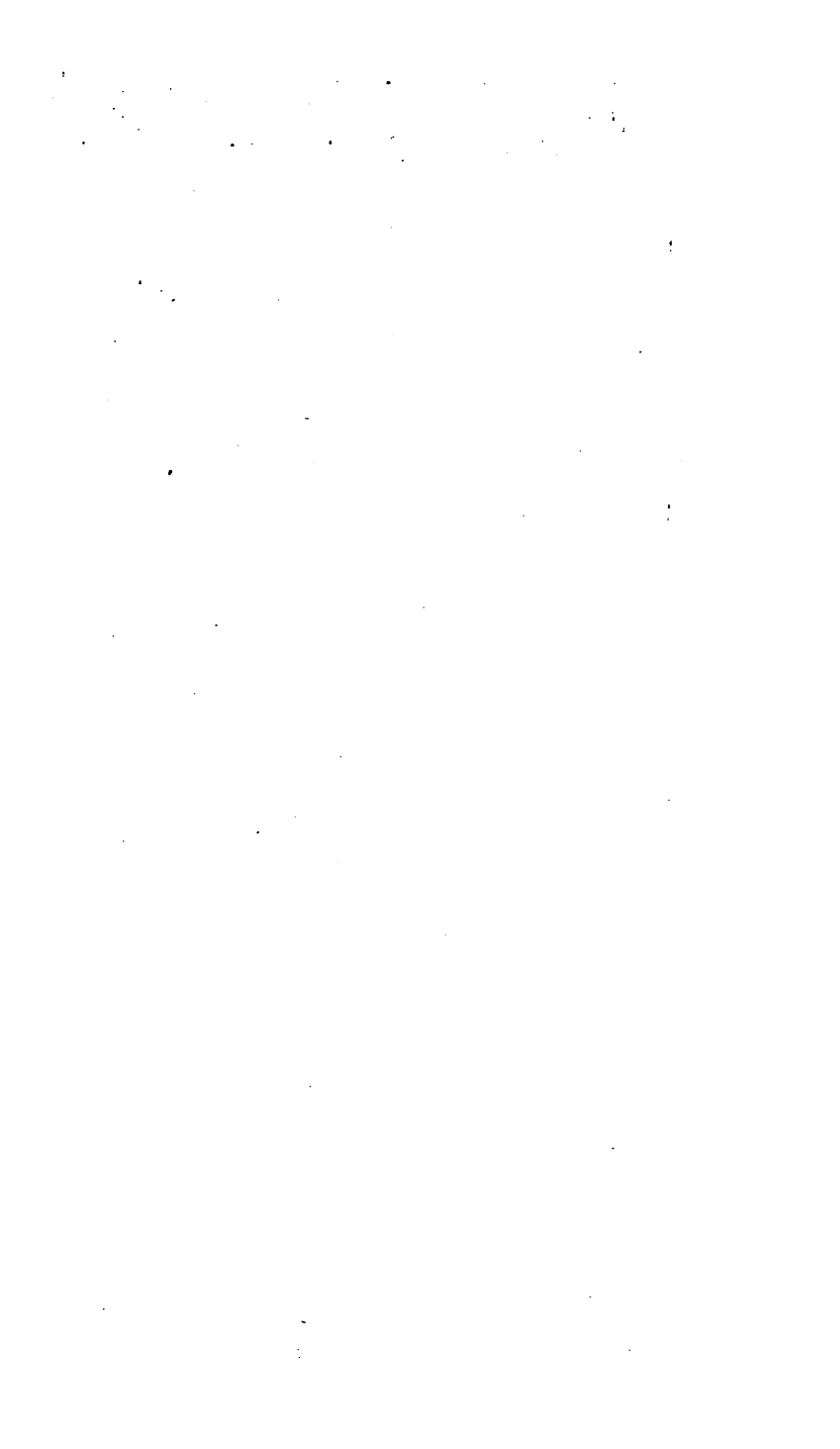
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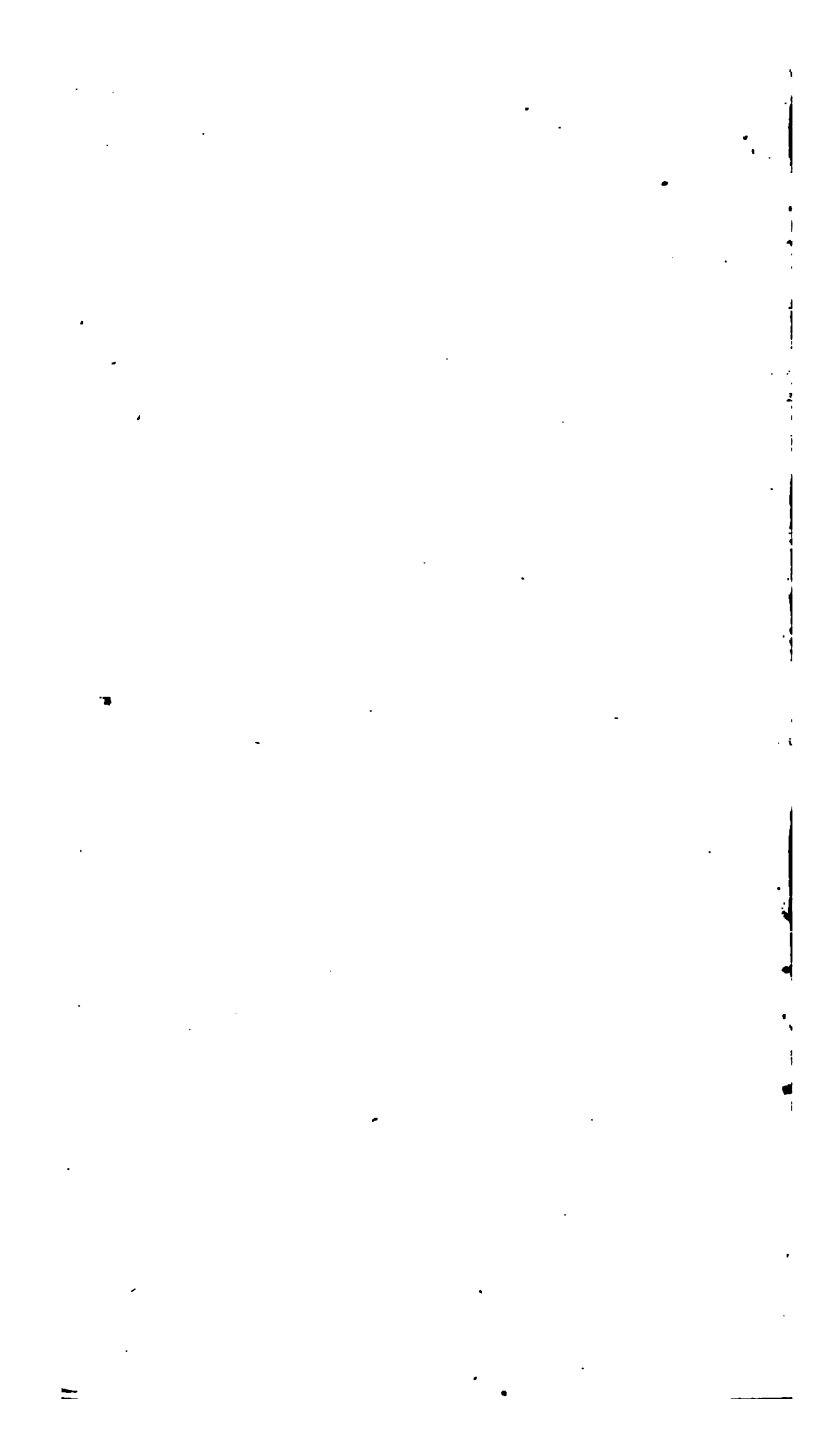
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A
CONCISE GRAMMAR
OF THE
MODERN GREEK LANGUAGE.

Gr. Gram.

a



A
CONCISE GRAMMAR
OF THE
MODERN GREEK LANGUAGE,
CHIEFLY COMPOSED FROM
THE "NOVA METHODUS," &c.
OF
FATHER THOMAS;
TO WHICH ARE ANNEXED,
PHRASES AND DIALOGUES
ON THE MOST
Familiar Subjects,
WITH
EXTRACTS FROM ROMAIC AUTHORS.

BY HENRY ROBERTSON, M.D. &
MEMBER OF THE LITERARY SOCIETY OF ATHENS,
AND OF THE IONIAN ACADEMY.

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DEDICATION

TO

FIELD MARSHAL, HIS ROYAL HIGHNESS

FREDERICK,

DUKE OF YORK AND ALBANY;

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,
COMMANDER IN CHIEF, &c. &c.

SIR,

THE Grammar I have the honor to lay before your Royal Highness was compiled by me while employed in his Majesty's service in the Ionian Islands, with a view to its utility to the English residents and military in those states; and its publication under the auspices of your Royal Highness must contribute to that intention.

2000000 - 29 September 1804

But your Royal Highness' condescending to patronise this work is particularly gratifying to me, as affording an opportunity of expressing the obligation I feel for the attention with which I have been honored by your Royal Highness on every occasion. With every possible sentiment of respect,

I have the honor to be,

SIR,

Your Royal Highness's

most devoted,

and obliged humble servant,

H. ROBERTSON.

7, Princes Street, Cavendish Square.

PREFACE.

THE grammatical part of the following work is principally a translation of the *NOVA METHODUS, seu ratio discendi elementa Linguae Græcæ Vulgaris, auctore Patre F. THOMAS, Capucino Missionario Apostolico*; that work is now rarely to be met with, and although it is not free from errors, as no grammar can be correct that treats of a language merely oral and not yet reduced to certain rules; it has however been considered as approaching in many respects to a correct analysis of the modern greek tongue.

During a residence of from two to three years in the Ionian Islands, I had daily

experience of the difficulties of acquiring the language of those states ; not so much from the peculiarity of the pronunciation, as from the want of any proper grammar on the subject. When Father Thomas's work came into my possession, it very naturally occurred to me, that a translation of it into English would be of great utility in strengthening our connexion with the inhabitants of those states, by facilitating to our countrymen the acquirement of the modern greek language.

The modern greek possesses many beauties in common with the literal or ancient language, the present grammatical sketch may therefore be acceptable to the admirers of that tongue. It will moreover serve to show that the Romaic is not the barbarous jargon it has been considered by many. On the contrary it more nearly approaches its origin than the Italian or Spanish in

their resemblance to the Latin tongue. The language of which Father Thomas's grammar professes to give the principles, is that which is spoken by the polite people of Greece, and in which their public writings are drawn up; it is understood generally even by those who speak the vulgar dialects peculiar to different districts of the country, and in this respect it may be considered as standard English is to the provincial dialects of Yorkshire or Cornwall, or as French to the patois of Provence.

Greece, in the present times, abounds with men of intelligence and genius; several of them I know whose attainments in the knowledge of ancient greek, and of the English language render them particularly qualified for giving us a grammar of their vernacular tongue, and it will afford me much satisfaction should this work have the effect of exciting the attention of the

x

greek themselves to this important subject.

I have been as careful as circumstances would permit in correcting the press by following the accentuation adopted by the authors from whose works I have taken quotations: this being particularly necessary for the English reader, as the pronunciation of the Romaic always corresponds with its accentuation, and not according to quantity as we are taught the ancient language. Yet the time that is occupied by various avocations after an absence of several years from home, may have allowed errors to pass unobserved, but I trust none of importance have escaped notice.

*The grammatical part of the work is divided
into twelve chapters as follow :*

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A

GENERAL VIEW

OF THE

Natural History of the Atmosphere,

AND OF ITS

CONNECTION WITH THE SCIENCES

OF

MEDICINE AND AGRICULTURE.

TWO VOLUMES OCTAVO.

A

CONCISE GRAMMAR,

&c. &c.

CHAPTER I.

Of the Letters of the modern Greek Alphabet.

SECT. 1.

Of the Alphabet.

GRAMMAR is the art of reading and writing any language correctly; and includes two parts, Etymology and Syntax. Etymology teaches the principles of the language, and of the parts of speech that compose it. The principles are letters and syllables. In the following table the forms and pronunciation of the letters composing the Modern Greek alphabet are laid down.

Form.	Name.	Pronunciation.	Power.
1. Α α	ἄλφα	Alpha	aw
2. Β β	βῆτα	Veeta	v
3. Γ γ	γάμμα	Gamma	g
4. Δ δ	δέλτα	Delta, or Ditheta	d
Gr. Gram.			

5. E ε	ἑψιλὸν	Epsilon	e
6. Z ζ ζ	ζῆτα	Zeta	z
7. H η	ἥτα	Eeta	ee
8. Θ θ θ	θῆτα	Theeta	th
9. I ι	ἰῶτα	Iota	i
10. K κ	κάππα	Kappa	k
11. Λ λ	λάμβδα	Lamvda	l
12. M μ	μῦ	Mee	m
13. N ν ν	νῦ	Nee	n
14. Ξ ξ	ξῖ	Xi	x
15. O ο	ὀμικρὸν	Omicron	o little
16. Π π π	πῖ	Pee	p
17. Ρ ρ ρ	ρῶ	Rho	r
18. Σ σ σ	σῖγμα	Sigma	s
19. Τ τ τ	τᾶ	Taf or tau	t
20. Υ υ	ὕψιλὸν	Upsilon	he
21. Φ φ	φῖ	Phee	ph or f
22. Χ χ	χῖ	Chee	ch
23. Ψ ψ	ψῖ	Psee	ps
24. Ω ω	ὠμέγα	Omega	o great

The form of the letters of the modern greek is precisely the same as those forming the ancient language ; but by many the pronounciation is supposed to be different from what it was originally.

Cadmus is said to have brought the letters of the greek alphabet from Phenicia to Greece, except eight ; of which four θ. ξ. φ. χ. were invented by Palamedes during the Trojan war ; and the other four ζ. η. ω. ψ. by Simonides.

SECT. 2.

Of the Division of the Alphabet.

The letters of the Alphabet are divided into vowels and consonants ; the vowels are such as form an articulate sound of themselves ; the conso-

nants only when conjoined with a vowel. There are seven vowels in the Romaic, viz.

- 2 Long η. ω.
- 2 Short ε. ο.
- 3 Common α. ι. υ.

In the Romaic there are nine diphthongs, six proper, viz. αι, αυ, ει, ευ, οι, ου. Three improper, η, ω, υι. The consonants are divided into nine mute, and eight semivowels; the nine mute are

- 3 Slender π. κ. τ.
- 3 Ordinary β. γ. δ.
- 3 Aspirated φ. χ. θ.

The semivowels are eight, viz. five liquid λ, μ, ν, ρ, σ. and three double, which are called also abbreviations of consonants, viz. ζ, ξ, ψ.

SECT. 3.

Of the pronunciation of each of the Letters of the Alphabet.

Ἄλφα is pronounced as it is spelled; and with a firm tone of the voice. Βῆτα is pronounced as the English ve, and not as beta; it is also to be observed that when the Greeks wish to express the letter B, for which their alphabet has no corresponding letter, they always put the μ before the π which thereby produces the intended sound, as πέμπω I send; ὠπομπάρδα a bombard.

Γάμμα is pronounced differently according to the letter that accompanies it: therefore when the following letter is either α, ο, ω, or ου, the preceding γ must be more strongly expressed as a guttural sound, than when it is followed by ι, η, ω, οι, ει, αι, ε: in these instances the Γ is pronounced softer, and somewhat like the English j, thus in the word λέγε it is pronounced

as if it were written λείε, or λευῆ, without resting upon the ι, or υ; λόγοι, as λῶιοι; νὰ φάγη, as φαίη; ἀρπαγή as ἀρπαιή; λέγει, λῆϊει. When two Γ's are conjoined in the same word, or immediately precede κ or χ, the first Γ is pronounced as if it were a ν, for example Ἀγγελος, as Ἀνγελος, ἀγκαλλιᾶζω, as ἀνγκαλλιᾶζω. Δέλτα must be pronounced firmly like the English D, though sometimes it is pronounced more smoothly, as if it were followed by the Θ. Ἑψιλὸν is pronounced as the English A. The Ζῆτα has a sound sometimes as the English Z, thus in ζεσταίνω; in other instances as the S coming between two vowels, as in muse, when it is softer than the Z. But when the Z follows τ, as ἔτζει, it has the strong sound of the English S. Ἥτα is pronounced as the double e in sweet. Θῆτα has the sound of the English th, and is peculiar to the Greeks and English. Ἰῶτα is liable to considerable variation in the sound according to the letters it is conjoined with; but it is not difficult to be acquired.

Κάππα is pronounced as our K, and is hard before α, ο, ω, ου, but before ι, η, ε, υ, οι, αι, it is somewhat softer, something like the English q in *question*. After ν, or γ, it has the hard sound of the English G, as τὸν κόσμον is pronounced *ton gosmon*, τὸ ἀγκάλι *to angali*. Λάμβδα is always pronounced in the manner explained in the corresponding column of the Alphabet. Μῦ has always the same distinct sound as the English M, except when it comes before Π, and then it sounds as B. Νῦ is commonly pronounced as the English N; but when it comes before Π it has the sound of μ, and the π is pronounced as B, thus τὸν πατέρα is pronounced *tom batera*. Ξῖ has invariably the sound of the English X. Ὀμικρὸν requires no explanation. Πῖ corresponds in its sound with the English P,

except in the instances given when explaining the sounds of *Mū* and *Nū*: but *Π* is also sometimes pronounced with the soft sound of *F* when it goes before *τ*; for example *βλάπτω* is pronounced *Vlasto*. *Ῥ* has the sound of the English *R*. *Σ* corresponds to the English *S*, and is easily acquired. *Τ* has the sound as explained in the Alphabet; but when it follows a *ν*, it takes the sound of an English *D*; thus *ἄντρον* is pronounced *andron*, and *ἐνάντιον* as *enandion*. *Υ* is pronounced as the English word *ye*. *Φ* is pronounced as double *F*, thus *φέρνο* is *fferno*. *Χ* has the sound of the English *H* conjoined with *e*, as in *heel*. *Ψ* is pronounced as *Ps* in English: thus *ψάρι*, *Psari*, *ψάλμος*, *psalmos*. *Ω* has the full sound of the English *O*, as in the word *shone*.

SECT. 4.

Of the Pronunciation of the Diphthongs, which are six, viz. αι, αυ, ει, ευ, οι, ου.

αι is pronounced as *æ* diphthong of the Latin language, or as the English *a* in *aim*, *air*. *αυ*, before the letters *θ. ξ. σ. τ. φ. χ.* is commonly pronounced as *af*; thus, *αὐτός* is *aflos*; but before the other letters the sound of this diphthong is softer, being more like *V*, as *ἄυριον* is *avrion*, *αὐλή* is *avli*. *ει* is uniformly pronounced as *e* simple, *τύπτει* is pronounced *tiptee*, *εις* as *ees*. *ευ* is pronounced as *ef* or *ev* before the same letters as those varying the sound of *αυ*. *οι* is pronounced also as *e* simple. *ου* is pronounced as the double *o*, or *ou* of the English.

SECT. 5.

Of the Letters as Numerals.

The letters when taken as numerals and used in place of Ciphers, are divided into three classes; the first gives the sign of units; in the second class they indicate tens, and the third classification conveys the idea of hundreds; thus in the first class

α'	β'	γ'	δ'	ϵ'	ζ'	η'	θ'	
1.	2.	3.	4.	5.	6.	7.	8.	9.

The second class.

ι'	κ'	λ'	μ'	ν'	ξ'	\omicron'	π'	β'
10.	20.	30.	40.	50.	60.	70.	80.	90.

The third class.

ρ'	σ'	τ'	υ'	ϕ'	χ'	ψ'	ω'	Θ'
100.	200.	300.	400.	500.	600.	700.	800.	900.

All those letters, marked with the slight perpendicular line over them, go the length of marking under 1000, but when it is required to express 1000, the line must be written below the letter; thus α signifies 1000, β , 2000, ι , 10,000, ρ , 100,000, and so on of the other letters. In the first class the character ϵ' is called *επισημιον*, in the second class β' is called *η σκόπητα*, and in the third class Θ is called *η καρακτήρα*.

The Greeks likewise adopt separately the capital letters of their Alphabet as numerals; thus *I* stands for one; *II* for five, *Δ* for ten, *H* with an aspiration an hundred, *X* one thousand.

Again by combining these letters their import as to numbers varies, thus *Δ*, included within the *II*, denotes five times the letter included, or fifty. *H* within the *II* is five hundred, *X* within the *II* five thousand; and lastly to express several thou-

sands they adopt the same letters marked below with a slight line in form of an accent, as before pointed out. The following is a table of the combinations of the letters as numerals.

	α'	β'	γ'	δ'	ε'	ς'	ζ'	η'	θ'
	1.	2.	3.	4.	5.	6.	7.	8.	9.
ι'	ια'	ιβ'	ιγ'	ιδ'	ιε'	ις'	ιζ'	ιη'	ιθ'
10.	11.	12.	13.	14.	15.	16.	17.	18.	19.
κ'	κα'	κβ'	κγ'	κδ'	κε'	κς'	κζ'	κη'	κθ'
20.	21.	22.	23.	24.	25.	26.	27.	28.	29.
λ'	λα'	λβ'	λγ'	λδ'	λε'	λς'	λζ'	λη'	λθ'
30.	31.	32.	33.	34.	35.	36.	37.	38.	39.
μ'	μα'	μβ'	μγ'	μδ'	με'	μς'	μζ'	μη'	μθ'
40.	41.	42.	43.	44.	45.	46.	47.	48.	49.
ν'	να'	νβ'	νγ'	νδ'	νε'	νς'	νζ'	νη'	νθ'
50.	51.	52.	53.	54.	55.	56.	57.	58.	59.
ξ'	ξα'	ξβ'	ξγ'	ξδ'	ξε'	ξς'	ξζ'	ξη'	ξθ'
60.	61.	62.	63.	64.	65.	66.	67.	68.	69.
ο'	οα'	οβ'	ογ'	οδ'	οε'	ος'	οζ'	οη'	οθ'
70.	71.	72.	73.	74.	75.	76.	77.	78.	79.
π'	πα'	πβ'	πγ'	πδ'	πε'	πς'	πζ'	πη'	πθ'
80.	81.	82.	83.	84.	85.	86.	87.	88.	89.
ρ'	ρα'	ρβ'	ργ'	ρδ'	ρε'	ρς'	ρζ'	ρη'	ρθ'
90.	91.	92.	93.	94.	95.	96.	97.	98.	99.
ε'	σ'	τ'	υ'	φ'	χ'	ψ'	ω'	π'	α
100.	200.	300.	400.	500.	600.	700.	800.	900.	1000.

CHAPTER II.

SECT. I.

Of Syllables.

The word syllable being a greek derivation signifying union, or conjunction, is therefore supposed to be formed of a certain combination of two or

more letters forming thereby an articulate sound. Nevertheless, an articulate sound is formed occasionally by the pronunciation of one letter only, as *ὁ* the masculine article, &c. Syllables are therefore divided into simple and compound, the simple syllable consisting of one vowel letter; the compound, of several letters, or vowels joined to diphthongs, or consonants. In the formation of syllables, the first letter may be either a vowel or a consonant. It is commonly attended to in the formation of Syllables, that the consonants that may be united at the commencement of a word, may also be united when they meet in the middle of a word: thus, *θνήσκω* to die, *ἔθνος* a nation.

When a consonant comes between two vowels, the consonant is always united to the last, thus *φίλος*, *λέγω*, &c. But if the consonant is double in the middle of a word, the first always terminates the first syllable, and the second forms the first letter of the syllable that follows, for instance *στήμα*, *γλῶσσα*, &c. Those consonants that are not united in forming the syllable at the beginning of a word, are rarely joined when they occur in the middle of a word: thus *λαρδί*, *ἀρκετός*. Again those consonants that cannot be separated in the beginning of a word, are likewise united when they meet in the middle of it; thus

<i>Bδ</i>	<i>ἐβδομάδα</i>	} is pronounced in	<i>Βδέλλα</i>	and	<i>βδιά</i>
<i>Χν</i>	<i>τέχνη</i>		<i>Χνοῶ</i>		<i>χνότος</i>
<i>Κτ</i>	<i>ἀκτίνα</i>		<i>Κτίζω</i>		<i>κτυπῶ</i>
<i>Σμ</i>	<i>κάλεσμα</i>		<i>Σμίγω</i>		<i>σμίλα</i>
<i>Μν</i>	<i>κάμνω</i>		<i>Μνημονεύω</i> ,		&c.

There is an exception to the above in the pronunciation of the words compounded of a preposition; in these instances the consonant is separated,

as προσ-καλῶ, προσ-κέφαλον, προσ-φερνῶ; the same observation also applies to some other compounds. as φιλ-άν-θρωπος, φιλό-ξενος.

SECT. 2.

Of the Properties of Syllables.

The properties of a syllable are its quantity, accent, and spirit or force. The quantity, is the space of time necessary to pronounce any syllable, called also its duration, and which causes syllables to be divided into long and short. In this place it is only meant to speak of quantities so far as connected with grammar. Quantity generally depends on the analogy of the letters composing the syllable; and consists solely in our knowledge of the two short ε, ο, the two long η, ω, the three common, α, ι, υ, and the diphthongs. It is however to be observed that sometimes a syllable is lengthened by changing the short into long, according to the respective relations of the syllables to each other; and again a syllable is occasionally shortened by a contrary method; but this hardly ever happens except in Poetry. The diphthongs are ordinarily pronounced long, except sometimes in the termination of a word.

SECT. 3.

Of the Accent of Syllables.

The accents are called the tones also, and are merely the elevation, the lowering, or resting of the voice in the pronunciation of the syllable. The modern greek, like the ancient tongue, has three accents, the acute, the grave, and the circumflex.

the acute is marked over the syllable in the form of a small line, inclining from right to left, thus ' ; it is denominated by the Greeks ὀξύς, and indicates the elevation of the voice in pronouncing the syllable or letter over which it is placed : the grave tone again, called βαρύς, is marked by a slight line over the accented syllable inclining from left to right, thus ` , and indicates the lowering of the voice in the pronunciation of the syllable. The circumflex, which embraces the tone of both the former accents, and has therefore been called the compound accent, is designated sometimes by a union of the two marks forming the others, thus, ^ ; it is also marked by a semicircle, thus ^, over the syllable ; and likewise by a waving line running over the accented letter, somewhat like a s, horizontal, thus, ~. The accent is placed over the last syllable of a word, the penultimate or antepenultimate, as in οὐρανός ; σκοτεινιάσμενος ; οὐράνιος. The acute accent is however sometimes even placed over the fourth syllable in the Romaic, as, ἐνύκτιασεν ὁ καιρός, ἐσκοτέννιασεν ὁ οὐρανός, though some have considered the ι joining the α or any other vowel should be looked upon as a diphthong, so that ἐνύκτιασεν in that case would only form three syllables. The sign of the circumflex accent is written thus, ὁ ὁποῖος ἐκεινοῦ τοῦ ἀνθρώπου. Monosyllables have only the grave accent, as τις, να, δια, δέν, excepting the articles of the Genitive case, as τοῦ, τῆς, τῶν, when they are not enclitics, or having the property of throwing back the accent upon the preceding syllable ; then they lose their circumflex accent and become acute syllables.

SECT. 4.

Of the Aspiration or Spirit.

The modern greek admits of two aspirates, like the ancient or literal language: one soft marked by a *c* reversed thus *´*, as in ἔγω; the other is denominated the sharp aspirate and marks the reverse of the former, as *´*, and indicates a sound as if an *h* formed the first letter of the word, thus ἡμέρα. The aspirate is only marked over those words that commence with a vowel, and the letter ὑπισιλόν is always marked by the sharp aspirate.

SECT. 5.

Of Enclitics.

The Enclitic comes from the greek word κλίνω, signifying to incline towards any thing, or to rest upon. Enclitics are therefore certain particles that throw the accent so much upon the word that precedes, as to make it appear in the pronunciation as if they formed but one. In this way it is that the acute accent is not followed by more than two syllables, and the circumflex with one; when by this effect of Enclitics the addition of a syllable is made to the end of a word, and the accent not being able to be continued to the termination of the syllable, in that case it must receive a new one if possible. Thus it happens, that, when the acute accent falls on the antepenult syllable, or on the circumflex of the penult, then the Enclitic following must communicate its accent to the preceding word by an union with it: for example,

ἄνθρωπός μου, σᾶμά μου ; where it is seen that the μου, which has commonly the circumflex accent, loses it, in order to throw the acute accent upon the word preceding it.

CHAPTER III.

SECT. 1.

Of the Article.

The article is a word placed before nouns serving to distinguish their genders. The article is declined as a noun ; it has two numbers, the singular and plural, and five cases in each, the nominative, genitive, dative, accusative, and vocative. The modern, like the ancient greek, has no ablative. The genders of the article are three, masculine, feminine, and neuter, ὁ, ἡ, τὸ, and it is declined as follows.

Singular.			Plural.		
	Masc.	Fem.	Neut.	Masc.	Fem. Neut.
Nom.	ὁ he,	ἡ she,	τὸ it	Nom. οἱ, αἱ and ἡ,	τὰ
Gen.	τοῦ,	τῆς,	τοῦ	Gen. τῶν, τῶν,	τῶν
Dat.	τοῦ,	τῇς,	τοῦ	Dat. τῶν, τῶν,	τῶν
Acc.	τὸν,	τὴν,	τὸ	Acc. τοῖς, ταῖς οἱ τῇς,	τὰ
Voc.	ὦ,	ὦ,	ὦ	Voc. ὦ, ὦ,	ὦ

SECT. 2.

Of Nouns.

Nouns are declined by numbers and cases as explained in the last section, and are of two sorts, substantive and adjective: the substantives are

declined in six different modes, according to their terminations, thence called their declensions. The substantive is only united with one of the genders of the article. The adjective is declined with the whole, as ὁ Θεός, God, ὁ ἅγιος, ἡ ἅγια, τὸ ἅγιον, holy.

SECT. 3.

Of the first Declension.

To the first declension belong nouns masculine whose nominative terminates in ας, or ης.

Singular.		Plural.	
Nom.	ὁ μῆνας, a month	Nom.	οἱ μῆναις, months
D. and G.	τοῦ μῆνου or μῆνος	G. and D.	τῶν μηνῶν
Acc.	τὸν μῆναν	Acc.	τοὺς μῆναις
Voc.	ὦ μῆνα	Voc.	ὦ μῆναις

Example in ης.

Singular.		Plural.	
Nom.	ὁ φταίστης, the guilty	Nom.	οἱ φταίσταις
G. and D.	τοῦ φταίστου	G. and D.	τῶν φταίστων
Acc.	τὸν φταίστην	Acc.	τοὺς φταίσταις
Voc.	ὦ φταίστη	Voc.	ὦ φταίσταις

But as an exception to the foregoing it must be remarked that there are some nouns whose genitive singular terminates in α, viz. Πυθαγόρας, τοῦ Πυθαγόρα, and others where the genitive singular terminates more usually in η, as κλέφτης, a thief, whose genitive is κλέφτη, with ιοτα written under it.

SECT. 4.

Of the second Declension.

To the second declension belong feminine nouns, whose nominative terminates in α, and η.

Gr. Gram.

Example in α.

Singular.		Plural.	
Nom.	ἡ ἡμέρα, a day	Nom.	ἡ or αἱ ἡμέραις
G. and D.	τῆς ἡμέρας	G. and D.	τῶν ἡμέρων
Acc.	τὴν ἡμέραν	Acc.	ταῖς or τῆς ἡμέραις
Voc.	ὦ ἡμέρα	Voc.	ὦ ἡμέραις

Example in η.

Singular.		Plural.	
Nom.	ἡ φήμη, fame	Nom.	ἡ φήμαις
G. and D.	τῆς φήμης	G. and D.	τῶν φημῶν
Acc.	τὴν φήμην	Acc.	ταῖς or τῆς φήμαις
Voc.	ὦ φήμη	Voc.	ὦ φήμαις

It is to be observed in this declension that the vocative singular, as well as the plural, are the same as the nominative in both numbers, which distinguishes it from the first declension. It is also to be observed that the nominative plural αἱ of the article, is used either for the masculine or feminine: in the same way ἡ is often prefixed to the nominative singular of masculine nouns, and in like manner the accusative τῆς is oft-times placed instead of τοῦς before the accusative of masculine and feminine nouns indiscriminately; such is the irregularity of the modern Greek.

SECT. 5.

Of the third Declension.

The third declension contains all those nouns, masculine and feminine, in *ος*, and neuters in *ον*.

Example of a Noun Masculine in ος.

Singular.		Plural.	
Nom.	ὁ δδηγός, a guide	Nom.	οἱ δδηγοί
G. and D.	τοῦ δδηγοῦ	G. and D.	τῶν δδηγῶν
Acc.	τὸν δδηγόν	Acc.	τοὺς δδηγοὺς
Voc.	ὦ δδγι	Voc.	ὦ δδηγοί

Example of a Noun Feminine in ος.

Singular.		Plural.	
Nom.	ἡ ὁδός, a way	Nom.	ἡ, αἱ, and οἱ ὁδοί
G. and D.	τῆς ὁδοῦ	G. and D.	τῶν ὁδῶν
Acc.	τὸν ὁδόν	Acc.	ταῖς or τῆς ὁδοῦς
Voc.	ὦ ὁδὲ	Voc.	ὦ ὁδοί

In the same way the common nouns in ος are declined, only prefixing to them the article according to the common gender; as ὁ or ἡ ἄνθρωπος, τοῦ or τῆς ἀνθρώπου.

Example of a Neuter in ον.

Singular.		Plural.	
Nom.	τὸ δέσμιον, a tie	Nom.	τὰ δέσμινα
G. and D.	τοῦ δέσμιου	G. and D.	τῶν δέσμιων
Acc.	τὸ δέσμιον	Acc.	τὰ δέσμινα
Voc.	ὦ δέσμιον	Voc.	ὦ δέσμινα

All the neuter nouns have their nominatives, accusatives, and vocatives alike, both in the singular and plural.

SECT. 6.

Of the fourth Declension.

This declension may be considered as embracing the irregularities of the first: it contains the masculine nouns in ας and ης, but whose accusatives terminate in α, or η; and the genitive plural has always the accent over the penult, and not on the last syllable as in the first declension.

Example in ας.

Singular.		Plural.	
Nom.	ὁ θωράκας, a breast-plate	Nom.	οἱ θωράκες
G. and D.	τοῦ θωράκου	G. and D.	τῶν θωράκων
Acc.	τὸν θωράκα	Acc.	τοὺς θωράκους
Voc.	ὦ θωράκα	Voc.	ὦ θωράκες

Example of a Noun in ης.

Singular.		Plural.	
Nom.	ὁ ταβερνάρης, an innkeeper	Nom.	οἱ ταβερνάραι
G. & D.	τοῦ ταβερναρίου	G. & D.	τῶν ταβερναρίων
Acc.	τὸν ταβερνάρη	Acc.	τοὺς ταβερνάρους
Voc.	ὦ ταβερνάρη	Voc.	ὦ ταβερνάραι

SECT. 7.

Of the fifth Declension.

The fifth declension comprehends the masculine nouns in ας and ης, and the feminine nouns in α. The masculine has only the letter ς in the nominative singular, and drops it in all the other cases; the feminine, on the contrary, have not ς in the nominative singular, but assume it in the genitive and dative singular; however, the plural of both has the peculiarity of suffering the augmentation in all the cases of that number.

Example of a Masculine Noun in ας.

Singular.		Plural.	
Nom.	ὁ Πῆγας, a king	Nom.	οἱ Πῆγάδες
G. and D.	τοῦ Πήγα	G. and D.	τῶν Πηγάδων
Acc.	τὸν Πήγα	Acc.	τοὺς Πηγάδες
Voc.	ὦ Πήγα	Voc.	ὦ Πηγάδες

Example of a Masculine Noun in ης.

Singular.		Plural.	
Nom.	ὁ κτιστής, a workman	Nom.	οἱ κτιστάδες
G. and D.	τοῦ κτιστῆ	G. and D.	τῶν κτιστᾶδων
Acc.	τὸν κτιστῆ	Acc.	τοὺς κτιστάδες
Voc.	ὦ κτιστῆ	Voc.	ὦ κτιστάδες

In the same way is declined Βασιλεῖας, in the plural Βασιλιάδες, Κριτής, Κριτάδες, ἀποστελλάρης, ἀποστελλάριδες, Κήρις, and its compounds εἰκοκυρίδες; καραβοκύρης, καραβοκυρίδες.

Example of a Feminine Noun in α.

	Singular.		Plural.
Nom.	ἡ φιλαίνα, a mistress	Nom.	ἡ φιλαινάδες
G. and D.	τῆς φιλαίνας	G. & D.	τῶν φιλαινάδων
Acc.	τὴν φιλαίνα	G. & D.	ταῖς οὐ τῆς φιλαινάδες
Voc.	ὦ φιλαίνα	Voc.	ὦ φιλαινάδες

SECT. 8.

Of the sixth Declension.

The sixth declension only comprehends neuter nouns in α and in ι, whose genitives and datives singular are augmented by the addition of a final syllable, as are also the cases of the plural number.

Example of a Neuter Noun in α.

	Singular.		Plural.
Nom.	τὸ πνεῦμα, the spirit	Nom.	τὰ πνεύματα
G. and D.	τοῦ πνεύματος	G. and D.	τῶν πνευμάτων
Acc.	τὸ πνεῦμα	Acc.	τὰ πνεύματα
Voc.	ὦ πνεῦμα	Voc.	ὦ πνεύματα

In this way are declined Σπέρμα seed, βῆμα an altar, κρίμα a crime, στόμα the mouth, &c.

Example of a Neuter Noun in ι.

	Singular.		Plural.
Nom.	τὸ κλαδί, a branch	Nom.	τὰ κλαδιά
G. and D.	τοῦ κλαδιῶ	G. and D.	τῶν κλαδιῶν
Acc.	τὸ κλαδί	Acc.	τὰ κλαδιά
Voc.	ὦ κλαδί	Voc.	ὦ κλαδιά

In the same way are declined all the other substantives in ι, as, ψάρι, a fish; ξίγκι, fat; πουλί, a bird; ἀγκίστρι, a hook; for it is to be observed that sometimes the genitive singular is formed by adding the syllable τος, instead of του.

CHAPTER IV.

SECT. 1.

Of Adjectives.

An adjective is a word joined with a substantive, and serves to express its property, as γλυκὺς, sweet, ἄγριος, wild; an adjective commonly precedes its substantive, with which it agrees in gender, number, and case. Adjectives being declined as substantives, follow some one of the six declensions already explained; and in this way help to distinguish the gender of their accompanying nouns. Thus the masculine adjective in ας and in ις may agree with the substantives of the 1st, 4th, and 5th declensions; the feminine adjective in α and in ι with the substantives of the second and fifth declensions; the adjective masculine in ος with the substantives of the third declension, and the neuter adjectives in ον and in ι with the substantives of the third and sixth declension, which will appear more distinctly by the following examples; ἄγριος ἄγρια ἄγριον, wild, γλυκὺς γλυκεῖα γλυκὺ, sweet, μακρὺς μακρὰ μακρὶ, large; καλὸς καλὴ καλόν, good; ψωματάρης ψωματάρια ψωματάριον, lying; βαρὺς βαρὺὰ βαρὺν, heavy. An adjective, the termination of whose nominative case singular is υς η υ, is declined as follows.

Singular.

	Masc.	Fem.	Neut.
Nom.	ὁ γλυκὺς	ἡ γλυκεῖα	τὸ γλυκὺ
G. and D.	τοῦ γλυκιοῦ	τῆς γλυκεῖας	τοῦ γλυκιοῦ
Acc.	τὸν γλυκὺν	τὴν γλυκεῖαν	τὸ γλυκὺ
Voc.	ὦ γλυκεῖ	ὦ γλυκεῖα	ὦ γλυκὺ

Plural.

	Masc.	Fem.	Neut.
Nom.	οἱ γλυκοὶ	ἡ γλυκειαὶ	τὰ γλυκυὰ
G. and D.	τῶν γλυκυῶν	τῶν γλυκυῶν	τῶν γλυκυῶν
Acc.	τοὺς γλυκοὺς	ταῖς γλυκείαις	τὰ γλυκυὰ
Voc.	ὦ γλυκοὶ	ὦ γλυκειαὶς	ὦ γλυκυὰ

Declension of an Adjective in ος, η, ον.

Singular.

	Masc.	Fem.	Neut.
Nom.	ὁ χοντρὸς	ἡ χοντρὴ ^{ης}	τὸ χοντρὸν, large
G. and D.	τοῦ χοντροῦ	τῆς χοντροῦς	τοῦ χοντροῦ
Acc.	τὸν χοντρὸν	τὴν χοντρήν	τὸ χοντρὸν
Voc.	ὦ χοντρε	ὦ χοντρή	ὦ χοντρὸν

Plural.

	Masc.	Fem.	Neut.
Nom.	οἱ χοντροὶ	αἱ χοντραὶς	τὰ χοντρά
G. and D.	τῶν χοντρῶν	τῶν χοντρῶν	τῶν χοντρῶν
Acc.	ταῖς χοντροῦς	ταῖς χοντραῖς	τὰ χοντρά
Voc.	ὦ χοντροὶ	ὦ χοντραῖς	ὦ χοντρά

In the above manner is declined the few adjectives of the termination in *ας*, as φαγὰς, greedy ; κερατὰς, horny.

In the following manner is declined those adjectives whose nominatives singular terminate in *ος, α, ον*.

Singular.

	Masc.	Fem.	Neut.
Nom.	ὁ ἄγριος	ἡ ἄγρια	τὸ ἄγριον
G. and D.	τοῦ ἄγριου	τῆς ἄγριας	τοῦ ἄγριου
Acc.	τὸν ἄγριον	τὴν ἄγριην	τὸ ἄγριον
Voc.	ὦ ἄγριε	ὦ ἄγρια	ὦ ἄγριον

Plural.

	Masc.	Fem.	Neut.
Nom.	οἱ ἄγριοι	αἱ ἄγριαὶς	τὰ ἄγρια
G. and D.	τῶν ἄγριων	τῶν ἄγριων	τῶν ἄγριων
Acc.	τοὺς ἄγριους	ταῖς ἄγριαῖς	τὰ ἄγρια
Voc.	ὦ ἄγριοι	ὦ ἄγριαῖς	ὦ ἄγρια

SECT. 2.

Of the Comparison of Adjectives.

Adjectives have three degrees of comparison ; the positive or simple, the comparative and superlative. The positive simply expresses the property of the substantive ; the comparative degree increases or diminishes the simple signification ; the superlative encreases or diminishes the positive in the highest or lowest degree. Instances of the adjective in its positive degree have been given above. The comparative degree is formed in the Greek language by adding the syllables *τερος* to the masculine of the positive, *τερη* to the feminine, and *τερον* to the neuter ; for example. *καλός*, good, is *καλλήτερος* better, in the comparative : *σοφός*, wise, is *σοφώτερος* wiser ; but when the syllables *τερος*, &c. cannot be adopted, the adverbs *πλεῖα* or *πλέα*, with the word *παρά*, as in this instance, *εἶμαι ὁ πλεῖα ἁμαρταλὸς παρὰκανένου*, or *εἶμαι ὁ πλέα ἁμαρταλὸς τοῦ κόσμου*, I am the greatest sinner in the world ; or the comparative of the positive adjective *μεγάλος* may be adopted : thus, to say, I am thy greatest friend, the Greeks express it by *εἶμαι ὁ μεγαλύτερος σοῦ φίλος*, or in the feminine *ἡ μεγαλύτερη σοῦ φιλαῖνα*. It is to be observed that there are some adjectives which do not form their comparatives in the above manner, and from that circumstance are called irregular, thus *πολὺς*, does not form *πολύτερος* in the comparative, but *περισσότερος* : therefore to express the modern Greek for “ the greater part of the Christians,” they say, *οἱ περισσότεροι χριστιανοί*. The superlative degree is formed by adding the syllable *τατος* to the positive masculine, *τατη* to the feminine, and *τατον* to the neuter ; thus *φρονιμὸς* prudent, makes *φρονιμότατος* ; *σοφός* wise,

makes σοφώτατος; εὐλογητικός legitimate, makes in the superlative εὐλογητικώτατος.

SECT. 3.

Of the Variation of Adjectives.

The variation here spoken of, is adopted to mark the extension, gender, or the quality and disposition of any matter, person, place or thing. An adjective is said to be extended when its signification is either increased or diminished from its simple condition, and it is generally effected by the addition of a syllable to the termination of the adjective. Sometimes these diminutives are formed from other substantives, and terminate in ακι, ιτζα, ουλα, and οπουλον, as μάτι an eye, ματάκι a little eye, καρδιά a heart, καρδίτζα, a little heart, ψυχή the soul, ψυχούλα a little soul; and of 'Ευαγγέλιον, the gospel, 'Ευαγγελιόπουλον is formed. Diminutive adjectives most commonly terminate in ουτζικος, η, ον, and in οπουλος, η, ον; thus, καλός good, forms καλούτζικος, somewhat good; also 'Ρωμηός a Greek, forms 'Ρωμηόπουλος a little Greek.

When the variation of the adjective signifies some change in the quality of a person, thing or abstract meaning, it is in that case formed by an alteration of the ultimate syllable of the noun, indicating the material or abstract sense; thus from ἀλήθεια truth, is formed ἀληθινός true, and so on of the others.

SECT. 4.

Of the Termination of Adjectives.

In this respect the modern differs greatly from the ancient language; almost all the terminations of

adjectives in the Romaic, end in *ος*, *ης*, *ας*, *ις*, and some in *υς*. When the adjective in *ος* is pure, that is, preceded by a vowel or diphthong, the feminine in that case terminates in *α*, and the neuter in *ον*; except *ὄγδοος*, which forms *ὄγδῳ* in the feminine. But if the termination is not pure, but is preceded by a consonant, the feminine makes *η*, thus *καλὸς*, *η*, *ον*, good; *δολερὸς*, *η*, *ον*, deceitful. There are also some adjectives that form *ος* both in the masculine and feminine, as *αὐτόβουλος*, *πρωτόθρονος*, and in the same way through all the cases; but this exception is principally in the derivatives of verbs. Some of the adjectives in *ης* change the *ς* into *ρια*, in the formation of the feminine, as, *ἀκαμάτης*, negligent, forms *ἀκαμάτρια* in the feminine; others form the feminine by adding *σα* to the masculine, as *χωριάτης*, belonging to the country, is in the feminine *χωριάτησα*. These feminines retain the accent of their masculines, except the adjectives terminating in *ρης*, in which the acute accent of the masculine is changed into the grave for the feminine, as *διακονάρης* begging, is in the feminine *διακοναριά*, *ψωματάρης* lying, is *ψωματαριά*. But all these adjectives are imperfect and want the neuter; indeed they ought rather to be considered as simple substantives, being most frequently used as such. The perfect adjectives terminating the masculine nominative in *ης*, their feminine is similar to the masculine, and their neuters are formed by changing *η* into *ε*, making the neuter terminate in *ες*; as *ὁ* and *ἡ* *ἔυσεβής* pious, *τὸ* *ἔυσεβές* in the neuter. Adjectives in *ας* sometimes form their feminine in *αινα*, as *φαγὰς*, gluttonous, *φαγαῖνα*, and often the feminine is formed by adding the syllable *ισσα* to the masculine. The adjectives in *ις* form their feminines in *ια* and their neuters in *ι*; as *μακρὶς*, *μακρία*,

μακρὶ, long ; lastly, the adjectives in υς form the feminine in εια, and the neuter in υ, thus, βαρὺς, βαρεῖα, βαρὺ, heavy.

SECT. 5.

Of Adjectives derived from Substantives.

These are generally formed from substantives feminine in α, by adding ασά, thus from γλῶσσα a tongue, comes γλωσσάς speaking much ; others change the α into ακος, thus καρδιά a heart, forms καρδιακός, courageous ; others change the α into αρης, thus βάρκα, a boat, forms βαρκάρης belonging to a boat ; some adjectives change the α into ουλης, for example γυναῖκα a woman, forms γυναικούλης effeminate. Again, in other instances the α is changed into ατερος, as, ζημιὰ an injury, ζημιατερός hurtful. Some change the α into ανος, as καπελά, a chapel, makes καπελάνος a chaplain. There are adjectives which have their origins from neuter substantives plural in α, and which are formed by changing the α into ας, into αρης, or ατος, or ινος, or αρικος ; thus from παραμύθια, a fable, is formed παραμυθιάρης fabulous ; from γένεια a beard, is formed γενειάτος bearded ; from ψώματα a lie, is formed ψωματάρικος lying. There are adjectives formed from feminine nouns in η by changing that letter into ηρος, as τόλμη bravery, πολμηρός brave ; others change the η into ερος, as βλαβή an injury, βλαβερός injurious ; others change the η into ητερος, thus λύπη grief, makes λυπητερός afflicted ; others change the η into ητικος, and into ιος, as τιμή honor, τιμητικός and τίμιος honourable ; others again change η into αρας, as μῆτη a nose, μηταράς having a great nose. There are many adjectives derived from substantives in ες, and

they formed by changing that syllable into *ερος*, or *ικος*, or *ινος*, or *εινος*, or *ιαρικός*; thus from *δόλος* guile, comes *δολερὸς* guileful; *φοβὸς*, fear, *φοβερός* fearful; *τέλος* the end, *τελικὸς* final; *τόπος* a place, *τοπικὸς* local; *οὐρανός* heaven; *οὐράνιος* heavenly; *ἀετὸς* an eagle, *ἀετινὸς* aquiline; *ἄνθρωπος* a man, *ἄνθρωπινος* human; *ρόζος* a knot, *ροζιάρικος* knotty.

It is to be remembered that the modern Greek differs materially from the ancient language in the declension of the adjectives ending in *ρος*: these form the feminine in *ρη*, and the neuter in *ρον*. Some adjectives are formed by changing the neuter *ον* into *ικος*, *εινος* and *ινος*; thus *πρόσωπον* a person, *προσωπικὸς* personal, *ξύλον* wood, *ξύλινος* woody. From neuter substantives in *ι* adjectives are formed by changing the *ι* into *αρης*, or *ατος*, or *ιτικός*, or *ας*, thus *γεράκι* a kite, *γερακάρης*, belonging to a kite; *μουστάκι* a mustacho nut, *μουστακάτος* belonging to a mustacho nut; *σκυλὶ* a dog, *σκυλίτικος* canine; *ψάρι* a fish, *ψαράς* a fisherman, *μυλάρι* a mule, *μυλαράς* a muleteer. Feminine nouns terminating in *ις*, and which are not verbals, form their adjectives by simply changing *ις* into *ιτικός*, as *πόλις* a city, *πολιτικὸς* political; but when the nouns in *ις* are derived from verbs, the last syllable is commonly *σις*, and the adjectives are formed by changing these three letters into *τικός*; thus *κίνησις* motion, forms *κινητικὸς* moveable. In verbal feminine nouns terminating in *ψις* or in *ξις*, the *ψ* is changed into *φ*, and the *ξ* into *κ*, making *φτικός* and *ξίς* into *κτικός*, in this way *βλάβη* an injury, forms *βλαφτικὸς* hurtful, *φύλαξις* preservation, forms *φυλακτικὸς*, that may be preserved.

CHAPTER V.

SECT. 1.

Of Pronouns.

A pronoun, as its name implies, is a word used in place of a noun, and is declined in the same manner by numbers and cases, but without the article. Pronouns are classed into Personal, Con-junctive, Possessive, Demonstrative, Interrogative, Relative, and Improper; the personal are also some-times called primitive pronouns, of which there are three, viz. ἐγὼ *I*, ἐσὺ *thou* or *you*, τοῦ *he*; the last pronoun has no nominative, therefore ἐκεῖνος, or αὐτός, in the masculine, and ἐκεῖνη or αὐτή in the feminine, are used to express *he* or *she*.

SECT. 2.

Of the Pronoun of the first Person.

Singular.		Plural.	
Nom.	ἐγὼ, <i>I</i>	Nom.	ἐμεῖς, <i>we</i>
G. and D.	μοῦ, <i>of me</i>	G. and D.	μας or ἐμας, <i>of us</i>
Acc.	μέ or ἐμένα, <i>me</i>	Acc.	μας or ἐμας, <i>us</i>
Voc.	wanting	Voc.	wanting.

Pronoun of the second Person.

Singular.		Plural.	
Nom.	ἐσὺ, <i>thou</i> or <i>you</i>	ἐσεῖς, <i>you</i> or <i>ye</i>	
G. and D.	σοῦ, <i>of you</i> , &c.	σας or ἐσας, <i>of ye</i> , &c.	
Acc.	σέ or ἐσένα, <i>you</i>	σας or ἐσας, <i>ye</i>	
Voc.	ὦ σὺ, μπρὲ σὺ, ἐσυμπρὲ, μωρὲ σὺ, or ἐσὺ μωρὲ, <i>O you</i>	μπρεσεῖς, or μω- ρεσεῖς, <i>O ye.</i>	

When we call a person in Romaic, whose name we do not know, the vocative of the pronoun of the second person is used.

Gr. Gram.

Of the Pronoun of the third Person.

	Singular.	Plural.
Nom.	wanting	wanting
G. & D.	τοῦ, τῆς, of him or her, &c.	τῶν, τοῦς, of them, &c.
Acc.	τὸν, τὴν, him or her	τοῦς, ταῖς, τῆς, them
Voc.	wanting	wanting.

We must observe that the third primitive pronoun τοῦ, which is expressed and placed in the conjugation of verbs by the demonstrative pronoun ἐκεῖνος, is only an enclitic particle in this instance, as will be afterwards demonstrated; with this difference however, that when it comes before the verb governing it, in that case it retains its accent: thus τοῦ λέγω *I say to him*; but if it follows the verb it then loses its accent as an enclitic, thus—δίνω του *I give him*.

SECT. 3.

Of the Conjunctive Pronouns.

The conjunctive pronouns have much affinity to the personal pronouns, and are in number six, viz. μου, σοῦ, τοῦ, ἐμας, ἐσᾶς, τῶν: for example, ὁ θεὸς μου ἔδωκε τὴν χάριν *God has given me grace*; ὁ ἀφέντης μου ὀρίζει νὰ κάμω, *the master commands me to do*; ὁ ἀδελφὸς μου σοῦ μιλεῖ, *my brother speaks to you*; ὁ Διατακτὴς καυχᾶται τοῦ λογοῦ τοῦ, ὅταν μᾶς λέγει τὴν ἀλήθειαν, *the teacher does honor to his word when he speaks the truth to us*; ὁ Δεσπότης σᾶς ἀγαπᾷ, *the Ruler loves you*. In regard to these pronouns it is necessary to attend to what was said of the third personal pronoun as to its power as an enclitic; the same observation being also applicable in the present case.

SECT. 4.

Of the Possessive Pronouns.

The possessive pronouns are six in number, three singular and three plural, and of every gender; for example :

Singular.		
Masc.	Fem.	Neut.
ὁ ἐδικός μου	ἡ ἐδική μου	τὸ ἐδικό μου, mine
ὁ ἐδικός σου	ἡ ἐδική σου	τὸ ἐδικό σου, thine
ὁ ἐδικός του	ἡ ἐδική του	τὸ ἐδικό του, his own.
Plural.		
ὁ ἐδικός μας	ἡ ἐδική μας	τὸ ἐδικό μας, ours
ὁ ἐδικός σας	ἡ ἐδική σας	τὸ ἐδικό σας, yours
ὁ ἐδικός των	ἡ ἐδική των	τὸ ἐδικό των, theirs.

It is to be observed that this possessive pronoun joins to itself the personal pronoun, but causes it thereby to lose its primary quality, being in this case used as an enclitic.

SECT. 5.

Of the Demonstrative Pronouns.

These receive their name from their property of demonstrating a person, or any other object: as, ἐτοῦτος, ἐτοῦτη, ἐτοῦτο; ἐκεῖνος, ἐκεῖνη, ἐκεῖνο: thus exemplified, ἐτοῦτος ὁ ἄνθρωπος *this man*; ἐτοῦτη ἡ γυναῖκα *this woman*; ἐτοῦτο ὁ ἐκεῖνο τὸ πράγμα *this thing*. In the plural, *these*, ἐτούτοι, ἐκεῖνοι, &c.

SECT. 6.

Interrogative Pronouns

Are those made use of for asking questions: as, ποῖος, ποῖα, ποῖον, or τίς, τί, *who? which? or, what?*

to express, *who is this man?* the Romaic has ποῖος εἶναι αὐτὸς ὁ ἄνθρωπος; or, *who is this woman?* ποῖα εἶναι αὐτὴ ἡ γυναῖκα; and for, *what thing is this?* the Greeks say, ποῖον πρᾶγμα εἶναι αὐτό; or in this way, τί πρᾶγμα εἶναι αὐτό; *who is that?* τίς εἶναι αὐτός; It is to be remarked that the pronouns τὶς, τί, have the grave accent when they are not interrogatives; but when they are interrogatives they preserve their natural accent, the acute; as, τίς, τί; the plurals are ποῖοι, ποῖαις, ποῖα.

SECT. 7.

The Relative Pronouns

Are such as refer to some thing that has already preceded in the sentence, and with which it must accord in gender, number, and case, except ὅπου, which is of every gender, number, and case; as for example, ὁποῖος or ὁποῦ, ὁποῖα or ὁπου, ὁποῖον or ὁποῦ: thus to express in Romaic, *I have lost the zechin which I had*, it is, ἔχασα τὸ ζεκίνι τὸ ὁποῖον ἐκράτουν, or ὁποῦ ἐκράτουν. *The Father is gone who preached*, ἔφυγεν ὁ πατέρας ὁ ὁποῖος ἐδιάταξεν, or thus ὁποῦ ἤκαμνε τὴν διδασχὴν. *My mother is dead whom I loved so greatly*, ἐπέθανεν ἡ μάνα μου τὴν ὁποίην ἐγάπουν πολλὰ ἀκρυβά.

SECT. 8.

What are called improper pronouns may likewise be referred to the class of nouns, and which, strictly speaking, are neither nouns nor pronouns, thus πασαεῖς, καθένας *each one*, ὅλο *every one*, κανεῖς, *no body*, &c.

SECT. 9.

Of the Manner of applying the Conjunctive and Possessive Pronouns.

There is this difference between the conjunctive and possessive pronouns; viz. that the pos-

sessive is commonly used when we speak absolutely and decidedly, and without the addition of a substantive according with and joined to the said noun. But when to the pronoun a substantive is added, then the conjunctive pronoun is used ; μου, σου, του, μας, σας, των, or τους, and these more frequently and more elegantly than ἐδικός μου, ἐδικός σου, ἐδικός του. When the expression in English, of the passion of a thing is made by my, mine, thy, thine, ours, yours, theirs, and is united to a substantive, it is in that case better to use the conjunctive pronoun in the Romaic : as, *my bread*, τὸ ψομί μου ; *your word*, ὁ λόγος σου ; *his honor*, ἡ τιμή του ; *our fault*, τὸ κρίμα μας ; *your friend*, ὁ φίλος σας ; *their virtue*, ἡ ἀρετή των. But when a pronoun is used signifying the possession of a thing, and such quality being expressed without a concurring substantive, in that case the possessive pronoun is to be preferred: thus, ἐγὼ εἶμαι ἐδικός σου, *I am thine* ; τίνος εἶναι τοῦτο τὸ σπίτι, *whose house is this* ; εἶναι ἐδικόν μου, *it is mine* : some, instead of expressing themselves τὰ λόγια μου *my words*, say τὰ λόγια τὰ δικά μου *the words that are mine* ; or τὰ δικά μου λόγια, *my own words*.

SECT. 9.

Besides the division of pronouns already laid down, which classes them according to their signification, they are also sometimes divided into what may be called their natural classes, these being formed upon their origins, and their properties as principal pronouns, derivatives, and improper pronouns. The principal pronouns are ten : thus, ἐγὼ *I*, ἐσὺ *you*, τοῦ *of him*, τοῦτος, or ἐτοῦτος *this*, ἐκεῖνος *that*, αὐτὸς *himself*, τίς *who*, τινὰς *some one*,

ποῖος *which*, δεῖνα *such*. The Derivative Pronouns are eighteen in number ; thus, ἐδικός μου *mine*, ἐδικός σου *thine*, ἐδικός του *his own*, ἐδικός μας *ours*, ἐδικός τας *yours*, ἐδικός των *theirs*, ἀπατός μου *or* αὐτός μας *myself*, ἀπατός σου, *or* αὐτός σου *thyself*, ἀπατός του, *or* αὐτός του *himself*, ἐμαυτοῦ μου *of myself*, ἐμαυτοῦ σου *of thyself*, ἐμαυτοῦ του *of himself*. These are derived from three primitives, ὅστις and ὅτις *whosoever*, ὁποῖος *who*, *or which*, with a circumflex : they correspond with the relative ὅς, ἡ, ὃ, of the ancient Greek, ὁποῖος *whoever*, ὅγειος *whoever*, κάποιος *some one*, τέτοιος, and ταδεποῖος *such, like, equal*. The Improper Pronouns are in number seven : thus, ἄλλος *another*, ὅλος *all*, *every*, ἕνας *one*, κανένας *or* κανείς *no one*, οὐδένας *or* μηδένας *none* ; πᾶσα and κάθε *or* καθὰ are indeclinable, and signify *all* ; καθαεῖς, πασαεῖς, παταναεῖς, *every one*.

SECT. 10.

As the Declension of Pronouns is that which gives most difficulty to the beginner in every language, it is thought proper therefore to enter more fully into this point ; the declension of the primitive pronouns has been already explained, and also some important particulars of the possessives and demonstratives, of which we shall treat in this place more fully. From the genitive singular of the three primitive pronouns, viz. μου, σου, του ; from their accusative plurals μας, σας, τους ; and from the genitive plural των, the possessive derivative pronouns are formed by putting ἐδικός, ἀπατός, *or* ἐμαυτός, before μου, σου, του, μας, σας, των, and τους, and these syllables are invariable in their declension, only ἐδικός, ἀπατός, and ἐμαυτός, are declined *as follows*.

Singular.

	Masc.	Fem.	Neut.
Nom.	ἐδικός μου	ἐδική μου	ἐδικόν μου
G. and D.	ἐδικοῦ μου	ἐδικῆς μου	ἐδικοῦ μου
Acc.	ἐδικόν μου	ἐδικήν μου	ἐδικόν μου.

Plural.

	Masc.	Fem.	Neut.
Nom.	ἐδικοί μου	ἐδικαῖς μου	ἐδικά μου
G. and D.	ἐδικῶν μου	ἐδικῶν μου	ἐδικῶν μου
Acc.	ἐδικοῦς μου	ἐδικαῖς μου	ἐδικά μου.

The following are declined in the same manner, viz. ἐδικός σου *thine*, ἐδικός του *his own*, ἐδικός μας *ours*, ἐδικός σας *yours*, ἐδικός των or τους *theirs*. The three demonstrative pronouns τοῦτος, αὐτός, ἐκεῖνος, are thus declined.

Singular.

	Masc.	Fem.	Neut.
Nom.	τοῦτος	τούτη	τούτο
G. and D.	τούτου	τούτης	τούτου
Acc.	τούτον	τούτην	τούτο.

Plural.

	Masc.	Fem.	Neut.
Nom.	τούτοι	τούταις	τούτα
G. and D.	τούτων	τούτων	τούτων
Acc.	τούτους	τούταις	τούτα.

The two others are declined in the same manner through both numbers and cases, αὐτός, αὐτή, αὐτό ; ἐκεῖνος, ἐκεῖνη, ἐκεῖνο.

There are three compounds of the primitive pronoun αὐτός : in the first person ἀπατός μου, or ἀτός μου, in the second person ἀπατός μου, or ἀτός σου, in the third person ἀπατός σου, or ἀτός σου ; and are declined thus :

For the first Person.

Singular.

	Masc.	Fem.	Neut.
Nom.	ἀπατός μου.	ἀπατή μου	wanting.

Plural.

	Masc.	Fem.	Neut.
Nom.	ἀπατοί μας	ἀπαταίς μας	wanting.

For the second Person.

Singular.

	Masc.	Fem.	Neut.
Nom.	ἀπατός σου	ἀπατή σου	wanting.

Plural.

Nom.	ἀπατοί σας	ἀπαταίς σας	wanting.
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For the third Person.

Singular.

	Masc.	Fem.	Neut.
Nom.	ἀπατός του	ἀπατή της	ἀπατό του.

Plural.

Nom.	ἀπατοί τους	οι των ἀπαταίς τους	οι των ἀπατά τα.
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Ἀτός μου, ἀτός σου, ἀτός του, are declined in the same way ; all these pronouns have only the nominative singular and plural ; the genitive and accusative they receive from the following pronoun, thus :

*For the first Person.**For the second Person.*

	Singular.	Plural.	Singular.	Plural.
	M. and F.	M. and F.	M. and F.	M. and F.
G.	ἐμαυτοῦ μου	ἐμαυτοῦ μας	ἐμαυτοῦ σου	ἐμαυτοῦ σας
Ac.	ἐμαυτόν μου	ἐμαυτόν μας	ἐμαυτόν σου	ἐμαυτά σας.

For the third Person.

Singular.

Plural.

	Masc.	Fem.	Masc. and Fem.
G.	ἐμαυτοῦ του	ἐμαυτοῦ της	ἐμαυτού τους
Ac.	ἐμαυτόν του	ἐμαυτόν της	ἐμαυτόν τους

The pronoun *ὁποῖος* is declined as follows :

Singular.

	Masc.	Fem.	Neut.
Nom.	ὁ ὁποῖος	ἡ ὁποία	τὸ ὁποῖον
Gen.	τοῦ ὁποίου	τῆς ὁποίας	τοῦ ὁποίου
Acc.	τὸν ὁποῖον	τὴν ὁποίαν	τὸ ὁποῖον.

Plural.

Nom.	οἱ ὁποῖοι	αἱ ὁποῖαις	τὰ ὁποῖα
Gen.	τῶν ὁποίων	τῶν ὁποίων	τῶν ὁποίων
Acc.	τοὺς ὁποῖους	ταῖς ὁποῖαις	τὰ ὁποῖα.

ὁποῖος written thus, with the accent on the antepenult, does not require the article.

The six pronouns ὅστις, ποῖος, ὅποιος, κάποιος, τέτοιος, and ταδεποῖος are all declined in the foregoing manner, but without the article; ἕνας and τίς are declined as follows:

	Singular.			Singular.		
	M.	F.	N.	M.	F.	N.
Nom.	ἕνας	μία,	ἕνα	τίς	τίς	τί
G. and D.	ἐνός	μιας	ἐνός	τίνος	τίνος	τίνου
Acc.	ἕνον	μίαν	ἕνα	τίνα	τίνα	τί.

In the same manner as ἕνας are declined κανένας, οὐδένας, and μηδένας.

CHAPTER VI.

Of Verbs.

The Verb is a part of speech that signifies to be, to do, or to suffer, and is conjugated by moods and tenses; of the former there are commonly reckoned five, viz. the indicative, subjunctive, imperative, optative, and infinitive; the tenses are named, the present, the preterite imperfect, the preterite perfect, the preter plus perfect, and the future. The tenses are declined by numbers and persons; the numbers are two, singular and plural;

the persons are named 1st, 2nd, and 3rd. The verb is either simple, as λέγω *I read*, or circumflex as τιμῶ *I honor*, λαλῶ, μιλῶ *I speak*. The manner of conjugating the verbs in modern greek is much more simple than in the ancient language; the former having neither dual, nor aorist. The verbs are first divided into barytone and circumflex; the barytone verbs are those which have the accent upon the last syllable, and of which the second person of the present of the indicative is always in εις, as φεύγω, φεύγεις, *I fly, you fly*; παίζω, παίζεις, *I play, you play*. The circumflex verbs are those having the circumflex accent over the last syllable, and of which the second person singular of the present of the indicative is sometimes in ᾶς, and sometimes in εῖς, as τιμῶ, τιμᾶς, *I honor, you honor*; λαλῶ, λαλεῖς, *I speak, you speak*. From these two classes of verbs are derived, as if from their original source, the other verbs active, passive, neuter, and deponent, of which we shall treat separately. But as there are three auxiliary verbs, εἶμαι *I am*; θέλω *I will*; and ἔχω *I have*; which are absolutely necessary and indispensable in the conjugation of the compound tenses of the other verbs; we shall begin by giving the method of conjugating them.

SECT. 1.

Of the Conjugation of the verb εἶμαι, I am.

Indicative Mood.

Present Tense.

Singular.	Plural.
1. εἶμαι, I am	1. εἶμεστεν, we are
2. εἶσαι, thou art	2. εἶστε, ye are
3. εἶναι, he is	3. εἶναι, they are.

Imperfect Tense.**Singular.**

1. ἤμουν, I was
2. ἦσουν, you were
3. ἦτον, he was

Plural.

1. ἤμεσταν, we were
2. ἦσθε, ye were
3. ἦσαν, they were.

Perfect Tense.**Singular.**

1. ἐστάθην, I have been
2. ἐστάθης, you have been
3. ἐστάθη, he has been

Plural,

1. ἐστάθηκαμεν, we have been
2. ἐστάθηκατε, ye have been
3. ἐστάθησαν, they have been.

Pluperfect Tense.**Singular.**

1. εἶχα σταθῇ, I had been
2. εἶχες σταθῇ, you had been
3. εἶχε σταθῇ, he had been

Plural.

1. εἶχαμεν σταθῇ, we had been
2. εἶχετε σταθῇ, ye had been
3. εἶχασιν σταθῇ, they had been.

Future Tense.**Singular.**

1. θέλω σταθῇ, I shall be
2. θέλεις σταθῇ, you shall be
3. θέλει σταθῇ, he shall be

Plural.

1. θέλομεν σταθῇ, we shall be
2. θέλετε σταθῇ, ye shall be
3. θέλουνε σταθῇ, they shall be.

Imperative Mood.**Present Tense.****Singular.**

2. ἄς εἰσάι, be you
3. ἄς εἶναι, let him be

Plural.

1. ἄς εἴμεσταν, let us be
2. ἄς εἴστε, be ye
3. ἄς εἶναι, let them be.

Infinitive Mood.

να εἶμαι, to be.

Participle.

ἵστοντας, being.

Conjugation of the verb ἔχω, I have.**Indicative Mood.****Present tense.****Singular.**

1. ἔχω, I have
2. ἔχεις, you have
3. ἔχει, he has

Plural.

1. ἔχομεν, we have
2. ἔχετε, ye have
3. ἔχουσι or ἔχουνε, they have.

Imperfect tense.**Singular.**

1. ἔιχα, I had
2. ἔιχες, you had
3. ἔιχε, he had

Plural.

1. ἔιχαμεν, we had.
2. ἔιχετε, ye had
3. ἔιχασι or ἔιχανε, they had.

This verb not having any preterite perfect, nor plus perfect, to express their tenses, the perfect and plus perfect of the verb κρατῶ *I hold*, are used instead.

Perfect tense.**Singular.**

1. ἐκράτησα, I have had
2. ἐκράτησες, you have had
3. ἐκράτησε, he has had

Plural.

1. ἐκρατήσαμεν, we have had.
2. ἐκρατήσατε, ye have had
3. ἐκρατήσασι, they have had.

Pluperfect tense.**Singular.**

1. ἔιχα κρατήσει, I had had
2. ἔιχες κρατήσει, you had had
3. ἔιχε κρατήσει, he had had

Plural.

1. ἔιχαμεν κρατήσει, we had had
2. ἔιχετε κρατήσει, ye had had
3. ἔιχε κρατήσει, they had had.

Future tense.**Singular.**

1. θέλω ἔιχει, I shall have
2. θέλεις ἔιχει, you shall have
3. θέλει ἔιχει, he shall have

Plural.

1. θέλομεν ἔιχει, we shall have
2. θέλετε ἔιχει, ye shall have
3. θέλουσι ἔιχει, they shall have..

Imperative Mood.**Singular.**

2. ἔχε ἐσὺ, have you
3. ἄς ἔχει ἐκεῖνος, let him have

Plural.

1. ἄς ἔχομεν, let us have
2. ἄς ἔχετε, have ye
3. ἄς ἔχουν, let them have.

Infinitive Mood.

ἔχειν, to have.

Participle.

ἔχοντας, having.

The Conjugation of the Verb θέλω, I will.

Indicative Mood.

Present tense.

Singular.	Plural.
1. θέλω, I will	1. θέλομεν, we will
2. θέλεις, you will	2. θέλετε, ye will
3. θέλει, he wills	3. θέλουσι, they will.

Imperfect tense.

Singular.	Plural.
1. ἤθελα, I did will or willed	1. ἠθέλαμεν, we did will
2. ἤθελες, you did will	2. ἠθέλετε, ye did will
3. ἤθελε, he did will	3. ἠθέλασι, they did will.

Perfect tense.

Singular.	Plural.
1. ἠθέλησα, I have willed	1. ἠθελήσαμεν, we have willed
2. ἠθέλησες, you have willed	2. ἠθελήσατε, ye have willed
3. ἠθέλησε, he has willed	3. ἠθελήσασι, they have willed.

Pluperfect tense.

Singular.	Plural.
1. εἶχα θελήσει, I had willed	1. εἶχαμεν θελήσει, we had willed .
2. εἶχες θελήσει, you had willed	2. εἶχετε θελήσει, ye had willed
3. εἶχε θελήσει, he had willed	3. εἶχασι θελήσει, they had willed.

Future tense.

Singular.	Plural.
1. θέλω θελήσει, I shall will	1. θέλομεν θελήσει, we shall will
2. θέλεις θελήσει, you shall will	2. θέλετε θελήσει, ye shall will
3. θέλει θελήσει, he shall will	3. θέλουνε θελήσει, they shall will.

Infinitive Mood. Participle.

να θελήσω, to will.

θέλοντας, willing.

Imperative Mood.

Present tense.—Singular.

2. κάμε να θέλεις, will you
3. άς κάμη να θέλη, let him will.

Gr. Gram.

D

Plural.

1. ἄς κάμωμεν νὰ θέλωμεν, let us will
2. ἄς κάμετε νὰ θέλετε, do ye will
3. ἄς κάμουν νὰ θέλουνσι, let them will.

SECT. 2.

Of the Conjugation of the Barytone Verbs, active and passive, as γράφω, I write.

Indicative Mood.

Present tense.

- | Singular. | Plural. |
|-------------------|----------------------------|
| 1. γράφω, I write | 1. γράφομεν |
| 2. γράφεις | 2. γράφετε |
| 3. γράφει | 3. γράφουσιν, or γράφουνι. |

Imperfect tense.

- | Singular. | Plural. |
|------------------------|----------------------------|
| 1. ἔγραφα, I did write | 1. ἐγράφαμεν |
| 2. ἔγραφες | 2. ἐγράφετε |
| 3. ἔγραφε | 3. ἐγράφουνε, or ἐγράφασι. |

Perfect tense.

- | Singular. | Plural. |
|---------------------------|----------------------------|
| 1. ἔγραψα, I have written | 1. ἐγράψαμεν |
| 2. ἔγραφες | 2. ἐγράψετε |
| 3. ἔγραψε | 3. ἐγράψασιν, or ἐγράψανε. |

Pluperfect tense.

ἔιχα ἐγράψει, I had written, &c.

Future tense.

θέλω γράψει, I shall write, &c.

Imperative Mood.

- | Singular. | Plural. |
|-----------------------------|----------------------------------|
| | 1. ἄς γράφομεν, let us write |
| 2. γράψε, write you | 2. γράψετε, write ye |
| 3. ἄς γράψει, let him write | 3. ἄς γράψουσιν, let them write. |

Infinitive Mood.

νὰ γράψω, to write.

Participle.

γράφοντας, writing.

Optative Mood.

Present tense.

Singular.

1. νὰ μακάρι or ἄμποτες or ἄς
γράφω, that I may write
2. νὰ γράψης
3. νὰ γράψῃ

Plural.

1. νὰ γράψωμεν
2. νὰ γράψετε
3. νὰ γράψουσι.

Imperfect tense.

Singular.

1. ἤθελα γράψῃ, that I should write
2. ἤθελες γράψῃ
3. ἤθελε γράψῃ

Plural.

1. ἠθέλαμεν γράψῃ
2. ἠθέλετε γράψῃ
3. ἠθέλασι γράψῃ.

The other tenses are declined like those of the indicative, prefixing to the persons of the plural and singular numbers the particles, ἄς or ἄμποτες νά.

Subjunctive Mood.

Present tense.

Singular.

1. νὰ γράφω, I may write
2. νὰ γράφῃς
3. νὰ γράφῃ

Plural.

1. νὰ γράφωμεν
2. νὰ γράφετε
3. νὰ γράφουσι.

This tense is sometimes written with ψ in place of φ, as γράψω, &c. The other tenses are conjugated as the indicative, prefixing to each the particles νὰ, διανὰ, ἄν, σὰν, or ὅταν.

The Passive of the Barytone Verb γράφω.

Indicative Mood.

Present tense.

Singular.

Plural.

1. γράφομαι, I am written
or writing

2. γράφεις

3. γράφεται

1. γραφόμεσθαι or γραφόμεσθαι

2. γραφούσθε or γράρετε

3. γράφονται.

Imperfect tense.

Singular.

Plural.

1. ἐγράφουμι, I was writing

2. ἐγράφουσιν

3. ἐγράφοντο or ἐγράφετο

1. ἐγραφέμεσθαι

2. ἐγραφεύσθε or ἐγράρετε

3. ἐγραφούνταν.

Perfect tense.

Singular.

Plural.

1. ἐγράφθηκα, I have been writing

2. ἐγράφθηκες

3. ἐγράφθηκε

1. ἐγραφήκαμεν

2. ἐγραφήκατε

3. ἐγραφήκατε or ἐγραφήκασι.

Sometimes this tense is expressed, ἐγράφην, ης, γ. ημεν, ητε, ησαν.

Pluperfect tense.

Sing. 1. εἶχα γραφῆ, I had been written, &c.

Future tense.

Sing. 1. θέλω γραφῆ, I shall be written, &c.

Imperative Mood.

Present tense.

Singular.

2. γράψου, be you written

3. ἄς γραφῆ, let him be written.

Plural.

1. ἄς γραφθοῦμεν, let us be written

2. γραφῆτε, be ye written

3. ἄς γραφθοῦντε or γραφθοῦσι, let them be written.

Optative Mood.

The present and imperfect tenses the same, as follows:

Singular.

1. *μαχάρι* or *ἄμποτες* ἤθελα γραφθῇ, that I should be written, &c.

The other tenses are declined as the foregoing, only prefixing to each *ἄμποτες* *νὰ* or *ᾶς*.

*Subjunctive Mood.**Present tense.**Singular.**Plural.*

- | | |
|---------------------------------------|-------------------------|
| 1. <i>νὰ</i> γραφθῶ, I may be written | 1. <i>νὰ</i> γραφθῶμεν |
| 2. <i>νὰ</i> γραφθῇς | 2. <i>νὰ</i> γραφθῆτε |
| 3. <i>νὰ</i> γραφθῇ | 3. <i>νὰ</i> γραφθοῦσι. |

The remaining tenses of this mood are the same as the present, prefixing *νὰ*, *διανὰ*, *ᾶν*, *σάν*.

Infinitive Mood.

νὰ γραφθῶ, to be written.

*Participle.**Singular.**Plural.*

γραμμένος, γραμμένη, ον. *οι, αις, να, written.*

SECT. 3.

Of the Circumflex Verbs in ᾶς and εῖς, Active and Passive.

The circumflex verbs are those having a circumflex accent upon the last syllable, as *κτυπῶ*, I strike; *βαστῶ*, I carry; *πουλῶ*, I sell; *μιλῶ*, I speak. These verbs are of two sorts, one which in the second person of the present tense terminates in *ᾶς*; as *κτυπῶ*, *κτυπᾶς*; *βαστῶ*, *βαστᾶς*; the

other terminates in a circumflex εῖς; as *πουλῶ*, *πουλεῖς*; *μιλῶ*, *μιλεῖς*.

Indicative Mood.

Present tense.

Singular.	Plural.
1. <i>βαστῶ</i> , I carry	1. <i>βαστοῦμεν</i>
2. <i>βαστᾶς</i>	2. <i>βαστᾶτε</i>
3. <i>βαστᾶ</i>	3. <i>βαστοῦσι</i> or <i>βαστοῦνε</i> .

Imperfect tense.

Singular.	Plural.
1. <i>ἐβάστουν</i> , I did carry	1. <i>ἐβαστούσαμεν</i>
2. <i>ἐβάστας</i>	2. <i>ἐβαστᾶτε</i>
3. <i>ἐβάστα</i>	3. <i>ἐβαστοῦσαν</i> .

Perfect tense.

Singular.	Plural.
1. <i>ἐβάστασα</i> , I have carried	1. <i>ἐβάσταταμεν</i>
2. <i>ἐβάστασες</i>	2. <i>ἐβαστάσατε</i>
3. <i>ἐβάστασε</i>	3. <i>ἐβάστασι</i> .

Sometimes the perfect tense is written with a ξ instead of σ in the last syllable, as *ἐβάσταξα*, &c.

Pluperfect tense.

Sing. 1. *ἔιχα βαστάσει*, I had carried, &c.

Future tense.

Sing. 1. *θέλω βαστάσει*, I will carry, &c.

Imperative Mood.

Present tense.

Singular.	Plural.
	1. <i>ἄς βαστάσωμεν</i> , let us carry
2. <i>βάστασε</i> , carry you	2. <i>βαστάσατε</i> , carry ye
3. <i>ἄς βαστάσῃ</i> , let him carry	3. <i>ἄς βαστάσουν</i> , let them carry.

The other tenses are conjugated as the indicative, only adding to them the particles as in the Barytone Verbs, *νὰ*, *διανὰ*, *ἄμποτες*, &c.

Infinitive Mood.

νὰ βαστάσω, to carry.

Participle.

βαστῶντας, carrying.

The Passive Voice of the Circumflex Verb βαστῶ.
Indicative Mood.

Present tense.

Singular.

1. βαστοῦμαι, I am carried or carrying
2. βαστᾶσαι
3. βαστᾶται

Plural.

1. βαστοῦμεσθιν
2. βαστᾶστε
3. βαστοῦνται.

Imperfect tense.

Singular.

1. ἐβαστούμουν, I was carried
2. ἐβαστούσουν
3. ἐβαστοῦντο or ἐβαστᾶτο

Plural.

1. ἐβαστούμεσθιν
2. ἐβαστᾶτε
3. ἐβαστοῦνταν.

Perfect tense.

Singular.

1. ἐβαστάληκα, I have been carried
2. ἐβαστάθηκες
3. ἐβαστάθηκα

Plural.

1. ἐβασταθήκαμεν
2. ἐβασταθήκετε
3. ἐβασταθήκασι.

Pluperfect tense.

- Sing. 1. εἶχα βασταθῆ, I had been carried, &c.

Future tense.

- Sing. 1. θέλω βασταθῆ, I shall be carried, &c.

Imperative Mood.

Present tense.—Singular.

2. βαστάσου, be you carried
3. ἄς βασταθῇ, let him be carried.

Plural.

1. ἄς βασταθοῦμεν, let us be carried
2. βασταθῆτε, be ye carried
3. ἄς βασταθοῦσι, let them be carried.

The other tenses are conjugated as the corresponding tenses in the passive of the Barytone Verb, γράφω.

Infinitive Mood.

νὰ βασταθῶ, to be carried.

Participle.

Singular.	Plural.
βασταμένος, η, ον, carried	βασταμένοι, αῖς, α.

SECT. 4.

Example of an Active Circumflex Verb in εἶς.

Indicative Mood.

Present tense.

Singular.	Plural.
1. πατῶ, I tread	1. πατοῦμεν
2. πατεῖς	2. πατεῖτε
3. πατεῖ	3. πατοῦσι οἱ πατοῦνι.

Imperfect tense.

Singular.	Plural.
1. ἐπάτουν, I did tread	1. ἐπατούσαμεν
2. ἐπάτειες	2. ἐπατεῖτε
3. ἐπάτειε	3. ἐπατοῦσαν.

Perfect tense.

Singular.	Plural.
1. ἐπάτησα, I have trodden	1. ἐπατήσαμεν
2. ἐπάτησες	2. ἐπατήσατε
3. ἐπάτησε	3. ἐπατήσαν.

Pluperfect tense.

Sing. 1. ἔιχα πατήσῃ, I had trodden, &c.

Future tense.

Sing. 1. θέλω πατήσῃ, I will tread, &c.

Imperative Mood.

Present tense.

Singular.	Plural.
	1. ᾶς πατήσωμεν, let us tread
2. πάτησε, tread you	2. πατήσατε, tread ye
3. ᾶς πατήσῃ, let him tread	3. ᾶς πατήσουνε, let them tread.

The remaining tenses are conjugated as in the Indicative, only putting before them the particles *νὰ*, *διανὰ*, *ἄμποτες*, *ὅταν*, &c.

Infinitive Mood.

νὰ πατήσω, to tread.

Participle.

πατώντας, treading.

The Passive Voice of the Circumflex Verb πατώ.

Indicative Mood.

Present tense.

Singular.

1. *πατοῦμαι*, I am treading
2. *πατείσαι*
3. *πατεῖται*

Plural.

1. *πατειούμεσθιν*
2. *πατειούσθε οἱ πατίεσθε*
3. *πατειοῦνται*.

Imperfect tense.

Singular.

1. *ἐπατειούμουν*, I was treading
2. *ἐπατειούσου*
3. *ἐπατειούντο οἱ ἐπατειόντων*

Plural.

1. *ἐπατειούμεσθιν*
2. *ἐπατειοῦσθε οἱ ἐπατειέσθε*
3. *ἐπατειοῦνταν*.

Perfect tense.

Singular.

1. *ἐπατήθηκα*, I have been treading
2. *ἐπατήθηκες*
3. *ἐπατήθηκε*

Plural.

1. *ἐπατηθήκαμεν*
2. *ἐπατηθήκετε*
3. *ἐπατηθήκασι*.

Sometimes this tense is thus written, *ἐπατήθην*, *ης*, *η*. *ἐπατήθημεν*, *ητε*, *ησαν*.

Pluperfect tense.

Sing. 1. *ἔιχα πατηθῆν*, I had been treading, &c.

Future tense.

Sing. *θέλω πατηθῆν*, I shall be treading, &c.

Imperative Mood.

Present tense.—Singular.

2. *πατήσου*, be you treading
3. *ἄς πατηθῆν*, let him be treading.

Plural.

1. ἄς πατηθοῦμεν, let us be treading
2. πατηθῆτε, be ye treading
3. ἄς πατηθοῦσι or πατηθεῦνε, let them be treading.

Infinitive Mood.

νὰ πατηθῶ, to be trodden.

Participle.

Singular.

πατημένος, η, ον, trodden

Plural.

πατημένοι, αις, να.

SECT. 5.

*Of the Verb πάγω, I go.**Indicative Mood.*

Present tense.

Singular.

1. πάγω, I go
2. πᾶς, thou goest
3. πᾶ, he goes

Plural.

1. πᾶμεν, we go
2. πᾶτε, ye go
3. πᾶσι or πᾶνε, they go.

Imperfect tense.

Singular.

1. ἐπάγαινα, I did go
2. ἐπάγαινες, you did go
3. ἐπάγαινε, he did go

Plural.

1. ἐπαγαίναμεν, we did go
2. ἐπαγαίνατε, ye did go
3. ἐπαγαίνουν, they did go.

Perfect tense.

Singular.

1. ἐπῆγα, I have gone
2. ἐπῆγες, you have gone
3. ἐπῆγε, he has gone

Plural.

1. ἐπήγαμεν, we have gone
2. ἐπήγετε, ye have gone
3. ἐπήγασι, they have gone.

Future tense.

Sing. 1. θέλω πάγει, I shall go, &c.

Pluperfect tense.

Sing. 1. εἶχα πάγει, I had gone, &c.

Imperative Mood.

Present tense.

Singular.

Plural.

- | | |
|------------------------|---------------------------|
| · πάγε or ἄμε, go you | 1. ἄ: ἴάμεν, let us go |
| · ἄς πάγει, let him go | 2. ἄς πατε, go ye |
| | 3. ἄς πασει, let them go. |

Infinitive Mood.

να πάγω, to go.

SECT. 6.

Of the Verb λέγω, I say.

Indicative Mood.

Present tense.

Singular.

Plural.

- | | |
|----------------|------------------|
| 1. λέγω, I say | 1. λέμεν |
| 2. λῆς | 2. λέτε |
| 3. λῆ | 3. λένε or λέσι. |

Imperfect tense.

Singular.

Plural.

- | | |
|---------------------|-------------|
| 1. ἔλεγα, I did say | 1. ἐλέγαμεν |
| 2. ἔλεγες | 2. ἐλέγετε |
| 3. ἔλεγε | 3. ἐλέγανε. |

Perfect tense.

Singular.

Plural.

- | | |
|-----------------------|-------------|
| 1. ἔειπα, I have said | 1. ἔειπαμεν |
| 2. ἔειπες | 2. ἔειπατε |
| 3. ἔειπε | 3. ἔειπασι. |

Pluperfect tense.

Sing. 1. εἶχα εἰπῆ, I had said, &c.

Future tense.

Sing. 1. θέλω εἰπῆ, I will say, &c.

Imperative Mood.

Present tense.

Singular.

2. πῆ or εἶπε, say you
3. ἄς εἰπῇ, let him say

Plural.

1. ἄς εἰποῦμεν, let us say
2. ἄς πίτε, say ye
3. ἄς ποῦσι, let them say.

Infinitive Mood.

να πῶ or να εἰπῶ, to say.

SECT. 7.

*Of the Verb τρώγω, I eat.**Indicative Mood.*

Present tense.

Singular.

1. τρώγω, I eat
2. τρώς
3. τρῶ

Plural.

1. τρώμεν
2. τρώτε
3. τρώσι or τρῶνε.

Imperfect tense.

Singular.

1. ἔτρωγα, I did eat
2. ἔτρως
3. ἔτρω

Plural.

1. ἐτρώγαμεν
2. ἐτρώτε
3. ἐτρώγατε.

Perfect tense.

Singular.

1. ἔφαγα, I have eaten
2. ἔφαγες
3. ἔφαγε

Plural.

1. ἐφάγαμεν
2. ἐφάτε
3. ἐφάγατε or ἐφάσασι.

Future tense.

Singular.

1. θὲ φάγω, I shall or will eat
2. θὲ φᾶς
3. θὲ φᾶ

Plural.

1. θὲ φᾶμεν
2. θὲ φᾶτε
3. θὲ φάνε or φάσι.

Imperative Mood.

Present tense.

Singular.

2. φάγε, eat you
3. ἄς φᾶ, let him eat

Plural.

1. ἄς φᾶμεν, let us eat.
2. φᾶτε, eat ye
3. ἄς φᾶνε or φᾶσι, let them eat.

Infinitive Mood.

τὸ φάγω, to eat.

CHAPTER VII.

Of Deponent and Neuter Verbs and Participles.

SECT. 1.

Of Deponent Verbs.

Deponent Verbs are those which, with the terminations of the passive voice, have an active signification, as ἔρχομαι *I come*.

Indicative Mood.

Present tense.

Singular.

1. ἔρχομαι, I come
2. ἔρχεσαι
3. ἔρχεται

Plural.

1. ἔρχομεσθαι
2. ἔρχεσθε
3. ἔρχονται.

Imperfect tense.

Singular.

1. ἔρχομαιν, I did come
2. ἔρχουσθην
3. ἔρχοντον

Plural.

1. ἔρχομασθην
2. ἔρχούσθε
3. ἔρχούστανε.

Gr. Gram.

Perfect tense.

Singular.

1. ἤρθα or ἤλθα, I have come
2. ἤρθες or ἤλθες
3. ἤρθε or ἤλθε

Plural.

1. ἤρθαμεν
2. ἤρθετε
3. ἤρθασι or ἤλθαντε.

Pluperfect tense.

- Sing. 1. εἶχα ἐρβῆ, I had come, &c.

Future tense.

- Sing. 1. θέλω ἐρβῆ, I shall come, &c.

Imperative Mood.

Present tense.

Singular.

2. ἔλα, come you
3. ἄς ἔλθῃ, let him come

Plural.

1. wanting
2. ἐλάτε, come ye
3. ἄς ἔλθουν, let them come.

Infinitive Mood.

ἔρβω, to come.

Participle.

ἔρχοντας, coming.

SECT. 2.

Of Neuter Verbs.

A neuter verb is that which has an active signification in ω, and wants the passive in μαι.

Indicative Mood.

Present tense.

Singular.

1. τρέχω, I run
2. τρέχεις
3. τρέχει

Plural.

1. τρέχομεν
2. τρέχετε
3. τρέχουσιν or τρέχουντε.

Imperfect tense.

Singular.	Plural.
1. ἔτρεχα, I did run	1. ἐτρέχαμεν
2. ἔτρεχες	2. ἐτρέχετε
3. ἔτρεχε	3. ἐτρέχασι or ἐτρέχανι.

Perfect tense.

Singular.	Plural.
1. ἔτρεξα or δέδραμα, I have run	1. ἐτρέξαμεν or δέδραμεν
2. ἔτρεξες or δεδράμες	2. ἐτρέξετε or δεδράμετε
3. ἔτρεξε or δέδραμε	3. ἐτρέξασι or δεδράμασι.

Pluperfect tense.

Sing. 1. ἔιχα τρέξει, I had run, &c.

Future tense:

Sing. 1. θέλω τρέξει, I will run, &c.

Imperative Mood.**Present tense.**

Singular.	Plural.
1. τρέξε, run you	1. ἄς τρέξομεν, let us run
2. ἄς τρέξει, let him run	2. τρέξετε, run ye
	3. ἄς τρέξουσιν or τρέξουνε, let them run.

Infinitive Mood.

να τρέξω, to run.

Participle.

τρέχοντας, running.

SECT. 3.**Of the Participle.**

The participle is an adjective noun taken from a verb, signifying either time present, as γράφοντας *writing*; or time past, as γραμμένος *written*. The present participle is indeclinable, the same in each case and number; the past participle is declinable like other adjectives, as γραμμένος, η, ον.

The participle is therefore of two sorts, active and passive; the active participle is formed from the present tense of the active verb by changing the ω into \omicron , and adding the letters $\nu\tau\alpha\varsigma$ in simple verbs, and leaving the ω in the circumflex verbs, as ἀλείφω ἀλείφοντας, ἀγαπῶ ἀγαπῶντας. It is to be observed that the participles of the simple verbs have always the accent over the ante-penult; while the participles of the circumflex verbs have the accent on the penult only, as γράφοντας, ἀγαπῶντας. The passive participle is formed from the present tense of the passive voice, by changing $\alpha\iota$ into ϵ and adding $\nu\omicron\varsigma$, as γράφομαι which should render the participle γραφόμενος; but the real participle is γραμμένος, by changing $\phi\omicron$ into μ ; from this rule there are so many deviations, that no certain standard for their formation can be laid down; and which can only be acquired by practice in speaking the language; thus φθείρομαι *I am corrupt*, forms the participle φθαρμένος *corrupt*, and not φθειρμένος; χαλοῦμαι *I am destroyed*, forms χαλασμένος *destroyed*, and not χαλουμένος. After these observations there does not exist any difficulty in the formation of the active participle. The difficulty rests in the formation of the passive participle; but the following rules may be useful for those who have not the advantage of hearing the Romaic, but who have studied the ancient or literal greek. First, almost all the passive participles of the modern greek are formed similarly to the passive participle pluperfect of the ancient language, by removing the augmentative syllable formed in that language; thus, γεγραμμένος, which is the præterpluperfect passive participle of the literal greek, by taking away the augmentative γε makes γραμμένος the passive participle of the Romaic; also πεπατημένος of the ancient greek

makes πατημένος the passive participle of the modern language, κεχρυσωμένος by taking away the κε leaves χρυσωμένος. But to these are to be added some rules for the formation of the passive participle, principally for the assistance of those who are unacquainted with the ancient language.

1. In the Romaic every passive participle is formed from the preterite tense of the indicative active, by taking away the augmentative, if it has any, and then changing the last syllable of the preterite into μένος, μμενος, γμενος or χμενος ; thus, Πέμπω *I send*, makes ἔπεμψα in the preterite or perfect tense, and by taking away the augmentative ε at the commencement and adding μένος we have πεμψαμένος, and as the ψ is a double letter equivalent to πς, therefore by making it a single letter and changing the ψ into π, the passive participle is formed πεμπαμένος. Γράφω makes ἔγραψα in the perfect, and by taking away the augmentative and changing the last syllable into μμένος, we have γραμμένος. Δείχων, *I show*, forms the perfect in ἔδειξα and by removing the ε in the beginning and changing ξα into χμένος we have δειχμένος. Πλέκω *I fold or twist*, makes the perfect ἔπλεξα, and forms the passive participle as above, into πλεγμένος.

2. But to understand thoroughly the different changes for the formation of the passive participle from the preterite ; it is necessary to keep in mind that all these are distinguished by one of the following letters, viz. σ, ψ, ξ, λ, μ, ν, or ρ, so that the preterite must terminate in σα, ψα, ξα, λα, μα, να, ρα. Upon these data the following rules are drawn up.

A. If the preterite terminates in σα, and the preceding syllable is long, the σα is changed into μένος, thus πατῶ, ἐπάτησα, by taking away the augmentative is πατημένος in the past participle.

B. But when the preceding syllable is short then the σ remains, and the α is changed into $\mu\epsilon\nu\omicron\varsigma$, thus $\epsilon\kappa\acute{\alpha}\lambda\epsilon\sigma\alpha$ *I have invited*, is changed into $\kappa\alpha\lambda\epsilon\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$; this rule applies equally to the barytone and circumflex verbs.

C. If the preterite terminates in $\psi\alpha$, these two letters are changed into $\mu\mu\epsilon\nu\omicron\varsigma$, as $\epsilon\gamma\gamma\alpha\psi\alpha$, $\gamma\gamma\alpha\mu\acute{\epsilon}\nu\omicron\varsigma$.

D. If the perfect tense terminates in $\xi\alpha$, these are changed into $\gamma\mu\epsilon\nu\omicron\varsigma$, provided however that it does not come from a verb in $\zeta\omega$, or in $\sigma\sigma\omega$, as $\epsilon\delta\iota\acute{\alpha}\lambda\epsilon\xi\alpha$ *I have chosen*, makes $\delta\iota\alpha\lambda\epsilon\gamma\mu\acute{\epsilon}\nu\omicron\varsigma$.

E. But if the preterite in $\xi\alpha$ comes from a verb in $\zeta\omega$, then the $\xi\alpha$ is changed into $\sigma\mu\epsilon\nu\omicron\varsigma$, as $\kappa\acute{\rho}\acute{\alpha}\zeta\omega$ *I call*, $\epsilon\kappa\kappa\alpha\epsilon\alpha$ in the preterite, and $\kappa\kappa\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ in the past participle: $\phi\omega\nu\acute{\alpha}\zeta\omega$ *to cry aloud*, makes $\phi\omega\tau\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

F. If the $\xi\alpha$ of the preterite is from a verb in $\sigma\sigma\omega$, the change is made by $\mu\mu\epsilon\nu\omicron\varsigma$, thus $\tau\acute{\alpha}\sigma\sigma\omega$ *I promise*, $\epsilon\tau\alpha\xi\alpha$, $\tau\alpha\mu\mu\acute{\epsilon}\nu\omicron\varsigma$.

G. If the preterite terminates in $\lambda\alpha$, or $\rho\alpha$, these letters are changed into $\mu\epsilon\nu\omicron\varsigma$, as $\epsilon\psi\alpha\lambda\alpha$ *I have sung*, makes $\psi\alpha\lambda\mu\acute{\epsilon}\nu\omicron\varsigma$.

H. If the preterite ends in $\rho\alpha$, the last letter is changed into $\mu\epsilon\nu\omicron\varsigma$, as $\sigma\pi\acute{\epsilon}\rho\nu\omega$ *I sow*, makes $\epsilon\sigma\pi\epsilon\iota\rho\alpha$, and $\sigma\pi\alpha\rho\mu\acute{\epsilon}\nu\omicron\varsigma$, and not $\sigma\pi\epsilon\iota\rho\mu\acute{\epsilon}\nu\omicron\varsigma$, as the last letter of the syllable preceding the ρ must always end in α : from this rule is to be excepted the verb $\chi\alpha\acute{\iota}\rho\omicron\mu\alpha\iota$ *I rejoice*, which makes $\epsilon\chi\acute{\alpha}\rho\eta\kappa\alpha$ in the preterite and $\chi\alpha\rho\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ in the passive participle.

I. The preterites in $\mu\alpha$ are only those which change the final α into $\omega\mu\acute{\epsilon}\nu\omicron\varsigma$, as $\epsilon\kappa\alpha\mu\alpha$, *I have done*, making $\kappa\alpha\mu\omega\mu\acute{\epsilon}\nu\omicron\varsigma$.

K. The preterites in $\nu\alpha$ change these letters into $\mu\acute{\epsilon}\nu\omicron\varsigma$, as $\epsilon\kappa\rho\iota\nu\alpha$, *I have decreed*, making $\kappa\rho\iota\mu\acute{\epsilon}\nu\omicron\varsigma$.

The following table of the present, preterite and

passive participle of a variety of verbs has been formed upon the foregoing rules :

First Class.

Active present.	Preterite.	Pass. Partic.
ἀλείβω, I anoint	ἄλειψα	ἀλειμμένος
νίβγω, I wash	ἐνιψα	νιμμένος
πέμπω, I send	ἔπεμψα	πεμπαμένος
γράφω, I write	ἔγραψα	γραμμένος.

Second Class.

πνίγω, I suffocate	ἐπνιξα	πνιγμένος
πλέκω, I interlace	ἐπλεξα	πλεγμένος
δείχνω or δείκνω, I show	ἔδειξα	δειγμένος
ρίκτω, I throw	ἔρριξα	ρίγμένος
τρέχω, I run	ἔτρεξα	τρεχάμενος
διώχνω, I persecute	ἔδίωξα	διωγμένος
τάσσω, I promise	ἔταξα	ταμμένος
κράζω, I call	ἔκραξα	κρασμένος.

Third Class.

προδίδω, I betray	ἐπρόδωσα	προδομένος
ἁλέθω, I grind	ἄλεσα	ἁλεσμένος
ἀκούω, I hear	ἄκουσα	ἀκουσμένος
γνωρίζω, I know	ἐγνώρισα	γνωρισμένος
σκοτεινιάζω, I darken	ἐσκοτεινίασα	σκοτεινιασμένος
τελειῶναι, I finish	ἔτελειωσα	τελειωμένος.

Fourth Class.

ψάλλω, I sing	ἔψαλα	ψαλμένος
κάμνω, I do	ἔκαμα	καμωμένος
κρίνω, I judge	ἔκρινα	κριμένος
φθείρω, I corrupt	ἔφθειρα	φθαρμένος
δέρνω, I strike	ἔδηρα	δαρμένος.

For the Circumflex Verbs.

πατῶ, I tread	ἐπάτησα	πατημένος
καλῶ, I invite	ἐκάλεσα	καλεσμένος
ἀγαπῶ, I love	ἐγάπησα	ἀγαπημένος
χαλῶ, I destroy	ἐχάλασα	χαλασμένος.

In the foregoing table the passive participle of πέμπω may seem an exception to the rules laid down, as being from ἔπεμψα, the participle should have been in that case written πεμμμένος; but as the modern greek does not admit of three consonants following each other, of course the participle comes to be written as in the table. The participle of τρέχω, which is a neuter verb, has the accent upon the antepenult, and not on the penult as in other passive participles.

SECT. 4.

Of the Derivatives of Verbs.

Besides the participles, there are other nouns, both substantive and adjective, derived from verbs: these are commonly called verbals, and take their signification, some from the active and others from the passive voice. These verbal nouns are commonly formed from the singular number of the tense, leaving out the augmentative, and changing the termination; some come from the present, others from the perfect tense. Some of the verbal substantives are formed from the present of the verb by changing the ω into some other termination. If before the ω there is only one consonant, or a simple vowel, the substantive is formed by changing the ω into η, as νικῶ *I conquer*, νικῇ *victory*, βοῶ *I cry*, βοῇ *a cry*. If the present finishes in εω, these letters are changed into εια, to form the substantive; thus, δουλεύω *I serve*, δουλεία *servitude*, φτωχεύω *I am poor*, φτωχεία *poverty*. If the present terminates in ουω, the verbal substantive is formed by changing these letters into οη, as ἀκούω *I hear*, ἀκοῇ *hearing*. If the present ends in άγω, the verbal is terminated in αγι, thus φάγω *I eat*,

φαγῇ *an eatable*. If the present ends in *εγω*, the verbal terminates in *υγη*, as *φεύγω I fly*, *φυγή flight*. If the present ends in *έγω*, the verbal ends in *όγος*, thus *λέγω I read*, *λόγος a word*. If the present ends in *ειρω*, the verbal finishes in *ορος*; thus, *σπείρω I sow*, *σπόρος seed*. If the present terminates in *δῶ*, circumflex, the verbal ends in *δι*, thus *τραγουδῶ I sing*, *τραγοῦδι a song*, *λουλουδῶ I flourish*, *λουλοῦδι a flower*. If the present ends in *νῶ* or in *θῶ*, the verbal terminates in *ος*, as *πονῶ I grieve*, *πόνος grief*, *ποθῶ I desire*, *πόθος desire*; and lastly if the present ends in *μνω*, the substantive is formed, by striking out the *ν*, and adding *μα*, thus *κάμνω I do*, *κάμωμα an act*.

Verbal substantives formed from the first of the perfect of the verb terminate in *μα*, *μος*, *ις*, or in *ια*. Those in *μα*, and *μος*, are from the first of the preterite; if the preterite ends in *σα*, and of a barytone verb, the *α* is changed into *μα* or *μος*, thus, from *ἄκουσα, I have heard*, comes *ἄκουσμα* and *ἀκουσμός fame*. But if the preterite in *σα* comes from a circumflex verb, the *σα* is changed into *μα*, thus *ἐκίνησα I have agitated*, makes, by removing the augmentative, *κίνημα motion*; to this however, *δένω I tie*, is an exception, which, although a barytone verb, and forming its preterite in *ἔδεσα*, nevertheless does not change the *σα* into *σμα* as other verbs of the same class, but into *μα*; therefore its verbal is *δέμα, a tie*. If the preterite ends in *λα*, or in *ρα*, the verbal is formed by changing the *α* into *μα* or *μος*, as *ἔψαλα I have sung verses*, by taking away the augmentative, the substantive becomes *ψαλμός, a hymn*.

But if the letters going before the *λ* or *ρ* happen to be *ει*, or *η*, the *ει* is changed into *ι*, and the *η* into *α*: in this way from the preterite *ἔσπειρα I have*

σπέρμα, comes the substantive *σπέρμα* *seed*: from *ἔδηρα* *I have struck*, the verbal substantive *δαρμός* *a blow*, is formed. Verbal substantives derived from the second person of the preterite which terminate in *ις*, in *ια*, or *μιον*, are formed by taking away the augmentative, if there is any, and changing the final *ε* into *ι*; thus from *ἐκίνησες* *you have moved*, we have *κίνησις* *motion*; for the formation of the substantives in *ια*, or *μιον*, these letters are substituted for the final *σ*, thus from *ἐπορπάτησες* *you have walked*, comes *πορπατησιὰ* *a walk or alley*. In the same way from *ἔκλεψες* *you have robbed*, is formed *κλεψιμιὸν* *a theft*. But it is necessary to be observed that when the figurative of the preterite is *ν*, that letter must be changed into *ς*, thus from *ἔκρινες* *you have judged*, the verbal *κρίσις*, *judgment*, is formed; these it is evident are formed by rejecting the augmentative; and changing the *ν* into *ς* and the *ε* into *ι*.

Verbal adjectives terminating in *ατος*, or in *ηρος*, are formed from the first of the present by changing the final *ω* into *ατος*, or into *ηρος*; in this manner from *φεύγω*, *I fly*, is formed *φευγάτος*, *flying*, from *πνίγω* *to suffocate*, comes the adjective *πνιγηρός* *that may be suffocated*. The verbal adjectives in *μος*, particularly such as are derived from verbs terminating in *ιζω*, are formed by changing the *ζω* into *μος*, as from *γνωρίζω* *I know*, comes *γνώριμος* *known*. Lastly, verbal adjectives in *κος* are formed by changing the *ω* of the present into *ικος*, thus *γράφω* *I write*, makes *γραφικός* *written*. Verbal adjectives terminating in *τικός*, *τής*, or *τὸς*, are derived from the first person of the preterite active, by placing these for the last syllable, and rejecting the augmentative, thus from *ἔκινησα* *I have moved*, is formed *κινητικός* *moveable*, *κινητής* *moving*, and *κινητὸς* *moveable*. From *ἀγάπησα* *I have loved*, is

derived ἀγαπατός *lovely*, ἀγαπητής *loving*, ἀγαπη-
τικός *amorous*, from which comes ἀγαπητική *a*
mistress. But if the last syllable of the preterite
ends in ξα or in ψα then these verbal adjectives are
formed by changing ξ into κ, and ψ into φ, and
then turning the α into τικὸς, and removing the
augmentative, we have σμικτός σμικτικός, and
σμικτής from ἔσμιξα; and γραφτός γραφτής,
γραφτικός from ἔγραψα.

CHAPTER VIII.

SECT. 1.

*Of the Formation of Verbs in the Preterite, in
whatever conjugation or class.*

We are to know, what may be readily sup-
posed, from what has been already observed, that
in the Romaic certain verbs terminate in ω,
forming their passive in ομαι, and which are
called either simple or barytone. There are
also other verbs called circumflex, which are
marked by a circumflex upon the last syllable
of the first of the present of the indicative. These
verbs have their tenses and moods; the moods,
are the indicative, imperative, infinitive, and to
which some add the optative or subjunctive. The
tenses are the present, the imperfect, the perfect,
and future, and in some the plu-perfect; the form-
ation of the tenses depends on our knowledge of
the present and perfect of the indicative.

SECT. 2.

Of the simple or Barytone Verbs.

As the perfect of these verbs sometimes ends
in ψα, others in ξα, some in σα, λα, μα, να,

ρα, they are therefore commonly distinguished into four different classes, not conjugations, because there is only one conjugation. In the first class are included those verbs which terminate in βω, βγω, πω, φω, φτω, ευω, ευγω, ηυγω, whose perfects terminate in ψα, as γράφω, ἔγραψα, σκηύγω, ἔσκηυσα. The second class contains the verbs which terminate in γω, κω, κνω, κτω, χω, χνω, σσω, ζω, all which have the first of the preterite in ξα, as πνίγω, ἔπνιξα, &c. The third class embraces the verbs which terminate in δω, θω, ζω, of four syllables, in ω pure, and in ὄνω, whose preterite ends in σα, as τραγούδω, ἐτραγοῦδησα; ἀλέθω ἔλεσα, &c. The fourth class is of verbs which end in λω, μω, νω, ρω, and have λα, μα, να, ρα, in the perfect, thus ψάλλω, ἔψαλα, κάμνω, ἔκαμα, &c.

SECT. 3.

Of the Circumflex Verbs.

The circumflex verbs have two conjugations, the first terminates in ω, ας, the second in ω, εις, in the two first of the present of the Indicative; and both have the perfect end in σα, sometimes preceded by the vowels ε, η, or α. In the circumflex verbs ω and ας, the vowel going before the σα of the perfect is commonly η, as τιμῶ, ἐτίμησα, &c. Sometimes however the vowel α is found to precede the final syllable, as διψῶ, *I thirst*, ἐδίψασα; περνῶ *I vanquish*, ἐπέρασα; to which exceptions may be added all the monosyllabic verbs, as σπῶ *I draw*, ἔσπασα. There are also two verbs, where the vowel preceding the final σα of the perfect is neither η nor α, but ε; these two verbs are ἐπαινῶ *I praise*, καταφρονῶ *I despise*, and form

their preterites, ἐπαίνεσα, ἐκαταφρόνεσα. In the circumflex verbs in ω and εις, when the penult of the present is long, the vowel going before σα in the perfect is η, as τραγουδῶ, ἐτραγοῦδησα; from this however is to be excepted χαρῶ *I inclose*, ἐχώρῃσαι. But when the penult of the present is short, the vowel preceding σα in the perfect is commonly ε, as καλῶ *I invite*, ἐκάλεσα.

CHAPTER IX.

SECT. 1.

Of Anomalous or Irregular Verbs, which are conjugated contrary to the Rules of Grammar.

Those we call here anomalous Romaic verbs bear some resemblance to those of the ancient greek; thus, for example, in the literal greek it is found that ἤυξησα (the aorist of the verb αὐξάνω) is derived from the verb αὐξέω, which is a verb seldom used in that language; so in the Romaic or vulgar greek it is likewise found that αὐξάνω does not make the preterite αὐξανα, or ἤυξανα, according to the ordinary rules of the class the verb belongs to, but it forms αὐξεσα or ἤυξεσα. Before perusing the table of the irregular verbs it is necessary to premise; 1. that according to the spirit of the greek language generally, it is necessary in the formation of the preterite to change the ω final of the present into σα, as in ἀκούω, ἀκουσα: by this we find that there is always in the figurative of the preterite a σ expressed or understood, which has

Gr. Gram.

the force and spirit of the σ . In this manner all the verbs which in their present tenses have some mute consonant for their figurative, change the final ω into $\sigma\alpha$; therefore the preterite $\psi\alpha$ of the 1st. class is only an abbreviation, and is equivalent to $\beta\sigma\alpha$, $\pi\sigma\alpha$, or $\phi\sigma\alpha$. The preterite in $\xi\alpha$ in the second class is likewise only put as an abbreviation, and is equivalent to $\gamma\sigma\alpha$, $\kappa\sigma\alpha$, or $\chi\sigma\alpha$. In the third class the verbs in $\delta\omega$, $\theta\omega$, $\zeta\omega$, in the formation of their preterites, leave out the figurative of the present to give place to the σ of the preterite; and this rejection of the δ , θ , ζ , is only adopted for the softness of the pronunciation, which would otherwise be too hard in using $\delta\sigma\alpha$, $\theta\sigma\alpha$, $\zeta\sigma\alpha$. So far as regards the verbs of the 4th. class, which for a figurative have a semivowel in the present, the figurative of the preterite is the same according to the general rule; but the termination of these verbs was formerly for the most part in $\zeta\alpha$. The greatest number of anomalous verbs are of this class, and appear to require the σ , which has been dropped in the progress of time. 2. It is proper to be observed, that the compound or derivative verbs have the same irregularities as their primitives; thus $\piίνω$ *I drink*, making the preterite $\epsilon̓\pi\iota\alpha$, its derivatives and compounds preserve the same irregularity throughout; as $\kappa\rho\alpha\sigma\omicron\piίνω$ *I drink wine*, makes $\epsilon̓\kappa\rho\alpha\sigma\acute{\omicron}\pi\iota\alpha$; $\nu\epsilon\rho\omicron\piίνω$ *I drink water*, makes $\epsilon̓\nu\epsilon\rho\acute{\omicron}\pi\iota\alpha$; $\sigma\upsilon\mu\piίνω$ *I drink in company*, $\epsilon̓\sigma\acute{\omicron}\mu\pi\iota\alpha$; $\pi\omicron\lambda\upsilon\piίνω$ *I drink much*, $\epsilon̓\pi\omicron\lambda\acute{\upsilon}\pi\iota\alpha$ *I have drunk much*; in the same way the primitive $\deltaένω$ *I tie*, making $\epsilon̓\delta\epsilon\sigma\alpha$ in the preterite, so its compounds $\sigma\iota\delta\epsilon\rho\omicron\deltaένω$ *I tie with iron*, makes the preterite $\epsilon̓\sigma\iota\delta\epsilon\rho\acute{\omicron}\delta\epsilon\sigma\alpha$. 3. It is to be observed, that the cause of the great irregularities of verbs arises from some of them *not having* a preterite of their own; they borrow that

tense from some other synonymous verb : thus the verb ἔχω not having a preterite, borrows the preterite of κρατῶ *I hold*, whose preterite is ἐκράτησα. Some others take the preterite of verbs that are not much in use, or which from the lapse of time are become obsolete. So in the verbs with the present in ὦνω, their preterites make ὠσα, the verbs in ἐνώ make εσα, those in ὕνω have υσα in the preterite ; formerly these verbs ended in ὄω, ἔω, ὡω, as τελειῶνω *I finish*, ἐτελείωσα ; δένω *I tie*, ἔδεσα ; so ἐνδύνω *I dress*, ἐνδύσα, because formerly these verbs were written τελείεω, δέω, ἐνδύω. It is further to be remarked that the anomalous verbs for the most part terminate in ἄνω, αῖνω, or ἐνω ; the verbs in ἄνω have the preterite in ῆσα, those in αῖνω terminate the preterite sometimes in ῆκα, sometimes ῆσα, and the verbs in ἐνω make the preterite εσα. The other anomalous verbs have the preterite from some other synonymous verb, or which is now become obsolete.

The following is a list of anomalous verbs, and others having irregularities in some of their parts, which are most commonly used in conversation.

Of Anomalous or Irregular Verbs having the first of the Present in ἄνω.

Present.	Preterite.
ἁμαρτάνω, I sin	ἁμάρτησα
αὐξάνω, I increase	αὐξησα
βιζάνω, I suck	ἐβίζασα
καταλαμβάνω, I understand	ἐκατάλαβα
ξανθλαστάνω, I sprout	ἐξανθλάστησα
ἐσχάνω, I forget	ἐξέχασα
πιάνω, I take	ἐπίασα
σιάνω, I adjust	ἐσίασα
φθάνω or φτάνω, I arrive at	ἔφθασα
χάνω, I lose	ἔχασα.

Of the Anomalous or Irregular Verbs whose Present ends in αίνω.

Present.		Perfect.		Imperat.		Future.		Subjunct.
ἀνθβαίνω, I ascend		ἐνθήβηκα or ἀνθήβηκα						[in the 3d.
ἀποββαίνω, I succeed		ἀποθήβηκα or ἀποβήβηκα, or ἀνθήβηκα						
διαββαίνω, I depart		ἐνδιθήβηκα, in the 1st person; ἐνδιθήβηκες or ἐνδιθήβης, in the 2d; ἐνδιθήβητε or ἐνδιθήβηθι						
ἐμπβαίνω, I enter		ἤμπηκα or ἤμπηθηκα		ἔμπηκα				
ἐκππβαίνω, I acquire		ἐκππήβηκα						
ἐκπβαίνω, I go out		ἔκπβηκα or ἐκππήβηκα		ἐκπβηκα		θέλω ἐκπβεῖν		
ἐκππβαίνω, I have luck		ἐκππήβηκα						
ζεστβαίνω, I wax warm		ἐξέστηκα						
καταββαίνω or κατηββαίνω, I descend		ἐκατήβηκα						
κερδβαίνω, I gain		ἐκέρδασα or ἐκέρδαίσατο						
καταββαίνω, I conceal		ἐκάληκα						
καταββαίνω, I cast lot		ἐκάληκα						
μαθβαίνω, I learn		ἔμαθην		μάθη			νὰ μάθῃς	
ἐκμαθβαίνω, I rejoice		ἐκμαθήκατο						
ἐκμαθβαίνω, I faint		ἐκμάθηκα						
παθβαίνω, I suffer		ἐπάθην		πάθῃς or πάθαις				
ποδβαίνω or ποδίζω, I put on boots		ἐπόδησα						
σιωπαίνω, I am silent		ἐσιώπησα		σιώπηκα			νὰ σιωπήσῃς	
χρηστβαίνω, I fill		ἐχρηστῆσα						
ωφελβαίνω, I aid		ἐωφέλησα						

Of the Anomalous Verbs terminating in ἐνω, ἦνω, ὄνω, ἰνω.

Present.	Preterite.	Imperat.	Subjunct.
ἀναστίνω, I awaken	ἀνάστησα		
ἀναστίνομαι, I get up	ἀναστάθηκα	ἀναστάσθου	
δένω, I tie	ἔδεσα		
ἀφῆνω, I leave	ἄφησα		
ψήνω, I digest	ἔψησα		
γδύνω, I make bare	ἔγδησα		
χύνω, I pour	ἔχυσα		
πίνω, I drink	ἤπια or ἔπια	πίε	γὰ πιῶ.

All these verbs are of the fourth class, having *ν* as their figurative letter; they are placed before the others as being oftener in use; the others shall come in order of their classes.

Of the Anomalous Verbs of the first Class.

Present.	Preterite.	Future.	Imperat.
μεταλάβω, I communicate	ἐμετάλαβα		
βλέπω, I see	ἔιδα	θέλω εἶδῃ	
ξαναβλέπω, I see again	ἐξανάδα		ξανάειδε
πέφτω, I fall	ἔπεσα		
ξεπέφτω, I fall down	ἐξέπεσα.		

Of the Anomalous Verbs of the second class.

Present.	Preterite.	Future.	Imperat.	Subjunct.
λέγω, I say	ἔιπα	θέλω εἰπεῖ		
ξαναλέγω, I repeat	ἐξανᾶπα			
πάγω or παγαίνω or πηγαίνω, I go	ἔπῃγα		ἄμε	γὰ πάγω
σκηῖνω, I incline	ἔσκηψα			
τρώγω, I eat	ἔφαγα		φάγε	γὰ φάγω
ὁπάγω or πάγω, I go	ἔπῃγα			
φεύγω, I fly	ἔφυγα		φύγε	

Present.	Preterite.	Future.	Imperat.
εὕρισκα, I find	ἤυρα or ἤυρηκα	θήλω ἔυρει	ἔυρε
ἐξαναύρισκα, I find again	ἐξαναύρα		
βόσκα, I feed	ἐβόσκηκα		
βόσκομαι, I am fed	ἐβόσκήθηκα	Subjunct.	
στέκομαι, I stand	ἐστάθηκα	νὰ σταθῶ	στέκου or στάσου
βαίω, βάλλω or βάνω, I place	ἔβαλα		βάλε
	Imperf.		
χάσκω, I look sillily	ἔχασκα.	This verb has no other tenses.	

Of the Anomalous Verbs of the third class.

Present.	Preterite.	Imper.	Subjunc.	Partic.
δίδω or δίδω, I give	ἔδωκα or ἔδωσα	δός, δότε		
δίδομαι, I am given	ἐδώθηκα	δόσου		
πνέω, I blow	ἔπνευσα			
καίω or καύγω, I burn	ἔκαψα			
καίομαι or καύγομαι, I am burnt	ἐκάηκα	κάψου, ᾧς καῖ	νὰ καγῶ	καυμμένος
σβειῶ, I extinguish	ἔσβησα			
σβίνω, I extinguish	ἔσβισα.			

Of Anomalous Verbs of the fourth class.

Present.	Preterite.	Imperat.	Future.
μαζώνω, I gather	ἐμάζωξα		
ἐκπέρνω, I excel	ἐκπέρασα	ἐκπέραςε	
ἐξέρνω, I vomit	ἐξέραςα		
ἐπιγάρω, I direct	ἐπιγάρησα		
ἐρριζικάρω, I risk	ἐρριζικάρησα		
ἤξεύρω, I know	ἔμαθα	ἤξευρε or μάθε, κάμε νὰ μάθης	θήλω μαθεῖ
		Subjunc.	Participle.
		νὰ μάθω or νὰ ἤξευρω	μαθημένος
σταννιάρω, I cover with tin	ἱσταννιάρισα		
τασσάρω, I tax	ἐτασσάρισα.		

First Observation.

When two consonants precede the final *ω* of the present, the first of them is commonly figurative, the second is held as nothing, as in the verbs in *βγω, φγω, κτω, κνω, &c.* the letters *β, φ, κ,* being the real figuratives.

Second Observation.

In the tenses of the verbs receiving an augmentative, this is always placed at the commencement of the word, in which the vulgar differs from the literal greek, as the augmentatives of the latter are sometimes found placed in the beginning, sometimes in the middle, at other times at the end of words.

CHAPTER X.

Of the Formation of the Tenses of the Verbs.

SECT. 1.

Of the Augmentative.

The augment is the increase in the quantity, or in the letters, which takes place in the beginning of the word in certain tenses of the verb. These tenses, in the Romaic, are the imperfect, and perfect, both in the simple verbs as well as in those that are barytone or circumflex, or active or passive. The increment is made either by an augmentation of the syllables, or by an increase of the measure or quantity, which last is called temporal. The increment by syllable is made by adding *ε* to the imper-

fect and perfect of the verbs beginning with a consonant, as γράφω, ἔγραφα, ἔγραψα.

The temporal increment takes place in verbs beginning with a vowel, or mutable diphthong; and this is nothing more than the change of a short into its natural long, according to the connexion between vowels and consonants, and is made thus,

Vowel α changes into η

ε - - - - - η

ο - - - - - ω

Diphthong αι - - - - - η

αυ - - - - - ηυ

οι - - - - - ωι

The verbs that begin with a vowel or immutable diphthong, such as η, ω, ι, υ, ει, ευ, ου, do not admit of any increment either syllabic or temporal. This observation is applicable to the ancient greek, but in the modern language deviations from it are occasionally met with. It also merits to be remarked that a Romaic verb beginning with ρ, the said ρ is always doubled after the augmentative ε, in the imperfect and perfect tenses, as, ραντίζω *I moisten*, ἐρράντιζα, ἐρράντισα. Likewise verbs composed of some preposition with an initial consonant, the syllabic increment in such cases must always precede the preposition, thus καταδέχομαι *I admit*, has ἐκαταδέχουμουν *I did admit*, and ἐκαταδέχθηκα *I have admitted*. We shall now go on to the particular tenses.

SECT. 2.

Of the Present Tense.

The present tense is the root, or principal point, from which the other tenses are derived. The consonant

merits particular attention which is the characteristic or figurative of the verb, because from this consonant the characteristics of the other tenses are formed. The characteristic of the present is the letter in the active put before the final ω ; thus the figurative of $\gamma\rho\acute{\alpha}\phi\omega$ is ϕ , the characteristic of the verb $\pi\alpha\tau\tilde{\omega}$ is τ , the figurative of $\tau\imath\mu\tilde{\omega}$ is μ , and so on with the others. The characteristic or figurative of the active perfect is the letter that precedes the final α , as in $\epsilon\gamma\gamma\rho\alpha\psi\alpha$ the characteristic is ψ ; in the perfect $\epsilon\tau\acute{\imath}\mu\eta\sigma\alpha$ the figurative is σ , and so on in other cases. The characteristic of the present may be any letter; but the characteristic of the perfect must be one of the following letters, viz. ξ , ψ , σ , λ , μ , ν , ρ : so that the last syllable of the active perfect, whether or not it be a barytone or circumflex verb, shall always terminate in $\xi\alpha$, $\psi\alpha$, $\sigma\alpha$, $\lambda\alpha$, $\mu\alpha$, $\nu\alpha$, $\rho\alpha$. Every mood and every tense of the verb active, or passive, barytone or circumflex, is formed from one of the two characteristics either of the present or perfect tense.

SECT. 3.

Of the Formation of the Imperfect Tense.

The imperfect assumes the characteristic of the present, and changes the ω into α ; receiving also the augmentation at the beginning, as already pointed out. But the change of ω into α is only applicable to the barytone verbs, because the circumflex verbs change the ω into $\omicron\upsilon\upsilon$, to form their imperfect, as $\tau\imath\mu\tilde{\omega}$ *I honor*, $\epsilon\tau\acute{\imath}\mu\omicron\upsilon\upsilon$ *I did honor*.

SECT. 4.

Of the Perfect Tense, which corresponds to the Aorist of the literal Greek.

The perfect has its own peculiar figurative, as has been already said, viz. ξ, ψ, σ, λ, μ, ν, ρ. It ends in α and takes the same increment as the imperfect, the same in barytone, and in circumflex verbs: thus γράφω, ἔγραψα *I have written*, τιμῶ, ἐτίμησα *I have honored*, πουλῶ, ἐπούλησα *I have sold*. Every circumflex verb terminates its perfect in ησα: and thus the perfect may be formed by changing ουν of the imperfect into ησα, as ἐτίμουν ἐτίμησα, ἐπάτουν ἐπάτησα, ἀγάπουν ἀγάπησα. From this rule must be excepted some circumflex verbs which have the second person in ας, and which make ασα in the perfect, as γελῶ *I mock*, ἐγέλασα; διψῶ *I am thirsty*, ἐδίψασα. There are also some few verbs in ερνῶ which come under this head, as κερνῶ *I give drink*, ἐκέρχσα; περνῶ *I pass over*, ἐπέρασα. It is also to be kept in remembrance that when verbs of the 4th class have two consonants as figuratives or characteristics of the present, one of them is left out in forming the preterite, as ψάλλω, ἔψαλα; κάμνω, ἔκαμα; φέρνω, ἔφερα, &c. Likewise, when the penult syllable of the present is αι diphthong in verbs of the 4th class, followed by two liquid consonants, as ρ, ν, the diphthong αι is changed into η to form the perfect, thus δαίρνω *I beat*, makes ἔδηρα; the same rule is applicable to the verb πέρνηω when it is barytone although its penult is ε and not αι, thus ἐπῆρα *I have taken*. When in those verbs having αι before the figurative of the present, there is only one liquid ν met with, in that case the preterite is formed by striking out the ι of the diphthong, as, χλιαίνω *I warm a little*, ἐχλίανα, or

the α is changed into η , as $\delta\muορφαίνω$ *I adorn*, $\delta\muόρφηνα$. In this class the verbs of two syllables, having ϵ penult in the present, preserve this ϵ in their perfect, adding, however, ι to the ϵ ; thus, $\muένω$ *I stand*, $\xiμεινα$; $στέλλω$ *I send*, $\epsilonστείλα$; $σπέρνω$ *I sow*, $\xiσπειρα$.

SECT. 5.

Of the Formation of the Future.

The future takes the characteristic of the perfect, but has no augment, and changes the α final into ω , or ϵ final, according to one or other of the following rules. In the first, the future is formed from the perfect, by removing the augment, changing α into ω , and adding first the particle $\theta\epsilon$, thus $\xiγραψα$ makes the future $\theta\epsilon\ γράψω$, and this $\gammaράψω$ varies in number and person, but the $\theta\epsilon$ is never changed, thus $\theta\epsilon\ γράψω$, $\theta\epsilon\ γράψεις$, $\theta\epsilon\ γράψει$, &c. The second rule for forming the future is to adopt the verb $\thetaέλω$ with the third person singular of this other future, $\gammaράψει$, so that $\thetaέλω$ varies according to number and person, and $\gammaράψει$ remains the same, as $\thetaέλω\ γράψει$, $\thetaέλεις\ γράψει$, &c. The penult syllable of the future is always the same with the penult of the perfect, except in the two verbs $\πάγω$ and $πέρνω$, which have for the penult of the perfect η , and α in the future: thus the perfect $\epsilonπηγα$ *I have gone*, and in the future $\thetaέλω\ πάγει$, or $\thetaέν\ πάγω$. Again $\epsilonπηρα$ *I have received*, in the perfect, has the future $\thetaέλω\ πάρει$, or $\thetaέν\ πάρω$.

SECT. 6.

Observations on the Particles, $\theta\epsilon$, $\thetaέν$, or $\thetaέλ$.

The particle $\theta\epsilon$, as also the verb $\thetaέλω$, is the true mark of the future, when there is not any other

particle added, for if to θέλω the particle να is added, then it does not denote the simple future properly, but serves to express a resolution and deliberation to an act, thus θέλω να γράψω, *I am determined to write*. The particle θέ is adopted when the verb following begins with a consonant, except π, because before π they do not put θέ but θέν: therefore instead of θέ πάρω it is θέν πάρω *I will take*. But if the verb begins with a vowel or diphthong, then θέλ is the particle used, as θέλ ἀγαπήσω *I will love*. It is to be observed that when the particle θέ or the verb θέλω comes in construction with some pronoun or article, in that case the pronoun or article must come between θέ or θέλω and the verb following, as θέλω σου τὸ γράψει, or θέ σου τὸ γράψω *I will write to you*.

SECT. 7.

Of the Formation of the Passive voice.

The present of the passive preserves the figurative or characteristic of the active, and for the first person singular the ω must be changed into ομαι in barytone verbs, and in those that are circumflex the ω into ουμαι: thus δέρνω makes δέρνομαι *I am beaten*, τιμῶ makes τιμοῦμαι *I am honored*. The second person of the present tense of barytone verbs is formed by changing ομαι into εσαι, thus γράφομαι makes γράφεις. In circumflex verbs in ω, εις, it is necessary in the formation of the second person to change the ουμαι of the first person into εισαι, as πρὸς τοῦμαι, πρὸς τοῦμαι *thou art sold*. In the circumflex verbs in ω and ας, it is necessary to change the ουμαι into ασαι, as ἀγαποῦμαι ἀγαπάσαι. The third person is formed by changing σαι of the second person into ται, as δέρνεις *thou art beaten*, δέρνεται

he is beaten, πούλεισαι, πουλείεται. The first person plural ends always in ούμεσθεν, as γράφομαι, γράφου-
μασθεν. The second person plural ends in ουσθε, or εσθε, thus γραφοῦσθε or γράφεσθε. The third person plural ends in ουνται or ονται, as γραφούνται or γράφονται.

SECT. 8.

Of the Imperfect Passive.

The imperfect of the passive voice maintains the same augment, and the same figurative or characteristic, as the imperfect of the active; to form the first person of this tense it is necessary to change ομαι or ουμαι into ουμουν, as αγαποῦμαι, αγαποῦμουν; γράφομαι, ἐγράφουμουν. The second person changes μουν into σου, thus ἐγράφουμουν, ἐγράφουσου. The third person ends in ετον, or in ουντο, thus ἐγράφετον or ἐγράφουντο. The first person of the plural is ουμεσθεν, the second ουσθε, the third ουντον, or ουνται, as will be seen in the table subjoined to this chapter.

SECT. 9.

Of the Perfect Passive.

This tense is formed upon the perfect of the active voice, preserving the same augment; it changes the final α of the active into θηκα or θην, but it takes the figurative of the present tense, thus γράφω makes the active perfect ἔγραψα, and the perfect passive ἐγράφηκα, or ἐγράφην *I have been writing*. Upon these principles it is easily seen that all the preterites of the passive terminate in θηκα, or θεν. But to understand the manner how the change of the characteristic letter is made from the preterite active, into another characteristic proper to the

Gr. Gram.

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passive preterite, it is necessary to know that when ψ is the characteristic of the active preterite, it becomes ϕ in the passive preterite; if it is ξ in the active, it again is changed into χ in the passive; if it is σ in the active voice, it is rejected except by verbs of the third class; if a ν , it is also rejected; but if λ or ρ , they are retained. In respect of those verbs having μ for their characteristic or figurative in the preterite active, as they have not a preterite of their own in the passive, that tense is commonly borrowed from some other verb. According to this rule $\xi\gamma\rho\alpha\psi\alpha$ makes $\xi\gamma\rho\acute{\alpha}\phi\theta\eta\kappa\alpha$ or $\xi\gamma\rho\acute{\alpha}\phi\theta\eta\nu$; $\epsilon\phi\acute{\upsilon}\lambda\alpha\xi\alpha$ *I have kept*, makes $\epsilon\phi\upsilon\lambda\acute{\alpha}\chi\theta\eta\kappa\alpha$ or $\epsilon\phi\upsilon\lambda\acute{\alpha}\chi\theta\eta\nu$; $\epsilon\kappa\acute{\iota}\nu\eta\sigma\alpha$ *I have agitated*, makes $\epsilon\kappa\iota\nu\acute{\eta}\theta\eta\kappa\alpha$ or $\epsilon\kappa\iota\nu\acute{\eta}\theta\eta\nu$; $\delta\omicron\nu\mu\acute{\alpha}\tau\iota\sigma\alpha$ *I have named*, forms $\delta\omicron\nu\mu\alpha\tau\acute{\iota}\sigma\theta\eta\kappa\alpha$ or $\delta\omicron\nu\mu\alpha\tau\acute{\iota}\sigma\theta\eta\nu$; $\xi\psi\alpha\lambda\alpha$ *I have sung*, forms $\epsilon\psi\acute{\alpha}\lambda\theta\eta\kappa\alpha$. In the first example the ψ is changed into ϕ , in the 2nd the ξ becomes χ , in the 3rd the σ is rejected entirely, in the 4th it remains, the verb being of the 3rd class, and in the 5th the λ remains by the same rule. But as these rules for forming the preterite passive upon that of the active voice is not without difficulty, it is necessary to explain the manner of forming the preterite passive from the active, adding to these the adjuncts or augmentatives peculiar to each. The following observations will serve as rules for the formation of the passive preterite.

1st, Active verbs terminating in $\alpha\pi\omega$, $\alpha\beta\omega$, $\alpha\phi\omega$, make the preterite passive $\acute{\alpha}\phi\theta\eta\kappa\alpha$, as $\gamma\rho\acute{\alpha}\phi\omega$, $\epsilon\gamma\rho\acute{\alpha}\phi\theta\eta\kappa\alpha$; verbs in $\epsilon\pi\omega$, $\epsilon\beta\omega$, $\epsilon\phi\omega$, end their passive preterites in $\acute{\epsilon}\phi\theta\eta\kappa\alpha$; verbs in $\omicron\pi\omega$, $\omicron\beta\omega$, $\omicron\phi\omega$, have their passive preterites in $\acute{\omicron}\phi\theta\eta\kappa\alpha$, following however the vowel preceding $\pi\omega$, $\beta\omega$, $\phi\omega$. These are so easily understood that examples of them are unnecessary.

2nd, Verbs, whose present actives terminate in

ακω, αγω, αχω, form the passive preterite in ἀχθηκα, as φυλάγω, ἐφυλάχθηκα. Verbs, whose present active is in εκω, εγω, έχω, finish the passive preterite in ἐχθηκα, according to the vowel placed before κω, γω, χω, as mentioned above.

3rd, Verbs in ατω, αδω, αθω, have in the passive preterite ἀθηκα : and those which in the active present end in ετω, εθω, ερω, terminate their passive preterites in ἐθηκα, attending to the vowel preceding the terminations of the present active.

4th, Verbs in ζω whose active perfect is ασα, have the perfect passive ἀσθηκα, as, πλάζω, ἔπλασα, which makes the preterite passive ἐπλάσθηκα *I have been made*. But verbs in αζω, terminating the active present in αξα, make the preterite passive ἀχθηκα, as φράζω *I shut*, ἔφραξα, ἐφράχθηκα ; verbs terminating in εζω, ηζω, οζω, follow the same rule, having their preterite active in σα or in ξα, and preserve the vowel preceding ζω of the indicative, thus εζω preserves the ε, ηζω the η, and οζω the ο.

5th, Verbs in έρνω make άρθηκα, thus σπέρνω *I sow*, έσπάρθηκα ; and these verbs fall out of the general rule, as they change the penult vowel of the active, as we find in σπέρνω, where the ε changes into α in the passive perfect.

6th, Verbs in άλλω form άλλθηκα, thus ψάλλω, έψάλθηκα ; the verbs in ώνω make ώθηκα, almost always : this is not without exception ; thus, the verb χώνω does not form έχώθηκα, but έχώσθηκα *I have been hidden* : the verbs in αινω make άσθηκα, as λαθαίνω, έλαθάσθηκα.

7th, The circumflex verbs, whose perfects terminate in ησα, make the passive preterite ηθηκα ; thus γεννώ *I beget*, έγέννησα, forms in the passive preterite έγεννήθηκα. The deponent circumflex verbs likewise follow the same rule ; thus κοιμῶμαι *I*

sleep, forms ἐκοιμήθηκα. But the circumflex verbs terminate their preterites in ασα, and their perfects passive in ἀσθηκα, as γελῶ, ἐγέλασα, forming the past preterite ἐγαλάσθηκα *I have been mocked*.

The following is a table for the formation of verbs barytone, circumflex, active, or passive: in which § marks the characteristic of the present; † indicates the characteristic of the perfect; * when the augmentative is necessary to be added.

Table for the Formation of Barytone Verbs.

Active Voice.

	Singular.				Plural.		
Pres.	§ ω	εις	ει	ομεν	ετε	ουσι	οι ουνε
Imp.	* § α	ες	ε	αμεν	ετε	ασι	οι ανε
Perf.	* † α	ες	ε	αμεν	ετε	ασι	οι ανε
Imp.	†	ε	ει	ομεν	ετε	ουσι	
Opt.	† ω	ης	η	ωμεν	ετε	ουσι	
Subj.	§ ω	ης	η	ωμεν	ετε	ουσι.	

Passive Voice.

Present.

	Singular.				Plural.		
§	ομαι	εσαι	εται	{ ουμεσθεν	οι	{ ουσθε	οι
				{ ομεσθεν		{ εσθε	
							ουνται.

Imperfect.

* §	ουμουν	ουσαυν	{ ουντο	οι	{ ουμεσθεν	{ ουσθε	οι	{ ουντανε	οι
			{ ετον			{ εσθε		{ ουντασι.	

Perfect.

* †	θηκα	θηκες	θηκε	θήκαμεν	θήκατε	{ θήκασι	οι	{ θήκατε.	
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Or in another Manner, thus:

θην	θης	θη	θιμεν	θητε	θησαν.
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Imperative.

†	ου	§ θη	§ θοῦμεν	§ θήτε	{ § θοῦνε	οι	{ θήσατε.	
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Optative and Subjunctive.

§ θαῖ	θῆς	θῇ	θοῦμεν	θῆτε	θοῦσι.
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Table for the Formation of Circumflex Verbs.

Singular.			Present.	Plural.	
ᾠ	εἷς	εἷ	} οὔμεν	{ εἴτε	οὔσι
ᾠ	ᾱς	ᾱ		{ ᾱτε	οὔνε.
Imperfect.					
* ουν	{ εἰς ας	εἰ α	} οὔσαμεν	{ εἴτε ᾱτε	} οὔσαν.
Perfect.					
* ουσα	ησεις	ησε	ηταμεν	ησετε	ησασι
¶ ασα	ασες	ασε	ασαμεν	ασετε	ασασι.
Imperative.					
	ησε	ήση	ήσωμεν	ήσετε	ήσουν
¶	ασε	αση	ασωμεν	ασετε	ασουν.

Passive Voice.

Present.					
οὔμαι	{ εἰέσαι ᾱσαι	{ εἴται εἰέται ᾱται	{ εἰοῦμεσθην οὔμεσθην	{ εἰοὔσθε εἰέσθε ᾱσθε	{ εἰοὔνταν. οὔνται.
Imperfect.					
* { εἰοῦμουν εἰούσου	{ εἰοὔντον εἰέτον	{ εἰοῦμεσθην	{ εἰοὔσθε εἰέσθε	{ εἰοὔνταν.	
* { οὔμουν ούσου	{ οὔντον ᾱτον	{ οὔμεσθην	{ ᾱσθε	{ οὔνταν.	
Perfect.					
* ἦθηκα ἦθηκες ἦθηκε	ἠθήκαμεν	ἠθήκατε	ἠθήκασι		
¶ ἀθήκα ἀθήκες ἀθήκε	αθήκαμεν	αθήκατε	αθήκασι.		
Imperative.					
ἦσου ἦθη	ἠθοῦμεν	ἠθήτε	οὔνε		
ἄσου αθή	αθοῦμεν	αθήτε	οὔσι.		

The characteristic of the Perfect and Imperfect tenses in circumflex verbs is always σ, and therefore

no sign is put to denote it; ¶ this mark is put down to denote that *regularly* in all the circumflex verbs, as well those that terminate in *ω, εις*, as in such as end in *ω, ας*, the preterite ends in *ησα*, as has been already mentioned. But as there are many anomalous circumflex verbs in *ω, ας*, having their perfects in *ασα*, both terminations have been put down. We may therefore perceive that *Βαστας*, *ας*, which has been already given as an example of these verbs, is irregular.

CHAPTER XI.

Of Indeclinable parts of Speech, viz. Adverbs, Prepositions, Conjunctions, and Interjections.

SECT. 1.

Of Adverbs.

An adverb is a part of speech, which is joined to a verb or noun, and serves to modify their signification: thus, *γράφω πολλά* *I write much*; *πολλὰ καλῶς* *very good*. Adverbs are classed, according to the resemblance of their signification, into those of time, place, and quantity.

Adverbs of Time.

σήμερον, to-day	τώρα, now, presently
ἄυριον, to-morrow	ἄργα, late
μεθαύριον, after to-morrow	ἀπείκει, afterwards
ἐχθές, yesterday	πέρσι, last year
προσχθές, before yesterday	παρευθὺς, immediately.

Examples: *Πότε μισεύεις, when do you go away?*
σήμερον ἢ ἄυριον θέλω μισέψαι to-day or to-morrow
I will depart; πότε when; τώρα now; ἄυριον ταχὺ

to-morrow morning; ἑχθὲς *yesterday*; γλῶγορα *quickly*; ποτὲ *never*; πάντα *always*.

Adverbs of Place.

ἐκεῖ, αὐτοῦ, there, in that place κάτω, below
ἀπекεῖ, ἀπ' αὐτοῦ, from thence ὀμπρὸθεν, ὀμπρῶς, before
ποῦ, where? ἀποπίσω, behind, in the rear
πούβου, in some place ἔδῳ, here.
ἀπάνω, above.

Examples: ποῦ εἶναι ὁ Παράδεισος *where is Paradise?* ἐκεῖ πάνω στὸν οὐρανὸν *above in heaven*; ποῦ εἶναι ὁ καταραμένος *where is hell?* ἐκεῖ κάτω στὴν κόλασιν *below in the infernal regions*; τὸ πουλὶ ἐπέταξε ψηλὰ ψηλὰ στὸν ἀέρα *the bird has flown very high*; ποῦ *where?* ἀπάνω *above*; κάτω *below*; μακριὰ *distant*; κοντὰ *near*.

Adverbs of Quantity.

πόσον, how much? δεύτερον, secondly
τόσον, so much τρίτον, thirdly
πολὺ, much μία φορά, once
ὀλίγο, little δύο φορές, twice
καμπόσον, καμπόσκι, never τρίς βολαῖς, thrice
so little συχναῖς φορές, frequently
πρῶτον, πρῶτα, in the first πολλαῖς βολαῖς, oftentimes.
place

Examples: ἐπαρκαλίεσα τὸν θεὸν μία φορά, πολλαῖς φορές, καὶ πασὰ μέρα, *I have prayed to God once, oftentimes, and daily*; κάμε καὶ ἐσὺ ὡς καθὼς ἔκαμα καὶ ἐγὼ *do you as I have done*; πόσον ἀξίζει αὐτὸ τὸ βούδι *what is the value of this ox?* πολὺ *much*, ὀλίγο *little*, λίγο *little*. There are other adverbs, such as to call, ὦ; in making jest, ἰσὺ; in laughing, ἄ ἄ ἄ; in losing heart, ἄ ἄ; in congratulating, γειάσου; to deny, ὅχι, ὀγέσκει, δὲν, &c.; and to lament and grieve, ὅχου, οἰμένα τὸν κακόμοιρον; &c.

also a variety of others which express the passions of the mind, and which are readily acquired.

SECT. 2.

Of Prepositions,

A preposition is a part of speech going before a noun and governing it in some case, as *εἰς τὸν θεὸν* *in God*; or it is placed before a verb, which from being simple it renders compound, as *ἀπογράφω* *I finish writing*, which is a verb composed of the preposition *ἀπὸ*, and *γράφω*. There are eight prepositions, viz. *εἰς*, *πρὸς*, *μετὰ* or *μὲ*, *ἀπὸ*, *διὰ* or *γὰρ*, *κατὰ*, *δίχως* or *χωρίς*, *ὡς*. The first of these, *εἰς*, governs the accusative, whether motion to a place be or be not implied: thus *ὑψώθηκεν ἡ θεῖτοκος εἰς τὸν οὐρανὸν* *the holy virgin is raised to heaven*; *ὁ ἀγιώτατος Πάπας κάθεται στὴν Ῥωμὴν* *the holy pope lives in Rome*. The second preposition also governs the accusative, as, *ἡ χάρις τοῦ θεοῦ ἔστι μεγάλη πρὸς ἡμᾶς τοὺς ἁμαρταλοὺς* *the favor of God is great to us sinners*; *μετὰ* or *μὲ* governs the accusative or genitive, thus *ὁ Κύριος μετὰ σου*, or *μετ' ἐξοιᾶ*, *the Lord be with you*; or again, *μὲ πολὺν κόπον ἐσπουδίασα* *I have studied with great labour*. The preposition *μετὰ* is commonly joined to nouns beginning with a vowel; and *μὲ* (which is the same word by elision,) goes before words commencing with a consonant; also *μετὰ* loses the *α* before a vowel, and is then written *μετ'*; *ἀπὸ* likewise governs the accusative, as, *πάντα σύμβαμα ὅπου λαχαίνει μᾶς ἔστι ἀπὸ τὸν θεόν*, *whatever happens to us is from God*. When the preposition *ἀπὸ* comes before a noun beginning with a vowel, it in that case drops the *ο* by syncope, instead of which there is placed a soft aspirate after the *π*; for example,

πάσα πειρασμός μᾶς ἔρχεται ἀπ' ἐκεῖνον τὸν καταρα-
 μένον *every temptation comes from the evil spirit.*
 The preposition διὰ or γιὰ governs likewise the ac-
 cusative; for example, διὰ τὰ κριματὰ μᾶς ὁ θεὸς μᾶς
 παιδεύει *God chastises us for our sins*: this prepo-
 sition carries with it sometimes the particle τὰ before
 the pronouns μᾶς, σᾶς; thus, διὰ τὰ μᾶς τοὺς ἁμάρ-
 τολους ἐσταυρώθεν ὁ χριστὸς, *for our sins Christ was*
crucified; γιὰ τὰ σᾶς ἄπιστους ἐγένηκεν ἡ κόλασις
the infernal region was made for you unbelievers.
 Sometimes this preposition governs the genitive of
 the pronoun μου, τοῦ, σου, with the genitive of
 λόγος; for example, διὰ τοῦ λόγου μου, διὰ τοῦ λόγου
 σου, διὰ τοῦ λόγου τοῦ φέγγει ὁ ἥλιος, *the sun shines*
for me, for you, for him. The sixth preposition,
 κατὰ, governs likewise the accusative; thus, to give
 the Romaic for the expression, *the cook has prepared*
the meat to my taste, it is ὁ μάγειρος ἐμαγείρεψε τὸ
 κρεῖας κατὰ τὴν νοστιμιάν μου, καὶ τὴν ὀρεξίν μου.
 The preposition δίχως or χάρις, signifying *except*
 or *without*, governs also the accusative, as ἔιμαι δί-
 χως ἢ χάρις ἄσπρα *I am without money.* The
 eighth preposition, ὡς, signifying *even to*, governs the
 accusative, as ἡ προσευχή μου ἔφτασεν ὡς στὸν οὐρανὸν
my prayer has ascended even to heaven. There are
 many other prepositions, of which a list is subjoined,
 as they are most necessary to be acquired in learning
 the modern greek language, from their frequent
 occurrence.

Prepositions.

ἀπὸ, from, beyond
 δίχως, χάρις, without
 πρὸς, εἰς, to, for
 κοντὰ, σημά, near to
 ἔμπροστὰ, ἔμπρῳς, before
 πρὶν ἢ, before that

κρυφὰ, χωστὰ, privately
 ἐναντίον, against
 περιγύρου, about
 ἀπὸ, ἀπεκεί, beyond
 μετὰ, με, with
 ἀπὸ, beyond

ἀντάμα μὲ, μαζί μὲ, together	διὰ, γιὰ, upon account of
πρὸς, towards	ὕστερα, afterwards, behind
ὄξω, ἔξω, without	ἐπάνω, ἀπάνω, above, from
εἰς, in, inward	above
ἀνάμεσα, between	μακριὰ, at a distance
εἰς τοῦτο, in the mean time	ὥς, even to
ἀπὸ κάτω, from beneath	πρὸς, towards.
μέσα, within	

All these prepositions govern the accusative case ; and when these genitives λόγου, μου, σου, του, follow immediately the said prepositions, it is a sign that some substantive is implied though not expressed in the sentence that governs the genitive.

SECT. 3.

Of Conjunctions.

Conjunctions are parts of speech which unite words in the formation of sentences ; they are differently classed according to their signification, as copulative, collective, continuative, disjoined, and uncertain. The copulative conjunctions require always before and after them, the same tense, number and person ; for example, καὶ, which signifies *and*, forms and binds the construction thus, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, *in the name of the Father, and the Son, and the Holy Spirit*. The conjunctions ἀμὴ, or μὰ, and ἀκόμι, likewise unite sentences ; as for example, ὁ Πατέρας ἔστιν μεγαλύτερος ἀπὸ τὸν υἱὸν σὰν ἄνθρωπον, ἀμὴ, or μὰ ὁ υἱὸς σὰν θεὸς ἔστιν ὁμοῖος καὶ ἴσος μὰ τὸν Πατέρα, *the Father is greater than the Son as man, but as God the Son is equal with the Father* ; εἰς τὸ ἅγιον Μυστήριον εὐρίσκεται ὄχι μόνον ἡ Σάρκα, καὶ τὸ Αἷμα τοῦ Χριστοῦ, μὰ ἀκομι ἡ ψυχὴ του καὶ ἡ θεότηστος, *in the holy sacrament there is not only the flesh and the blood of Christ, but*

also his soul and his divinity. The disjunctive conjunction, although, as its designation implies, disunites or separates sentences; nevertheless it conjoins words between themselves; the particle *ἢ* affords an example of this conjunction, as in the following sentence, *ἄλλη μέση δὲν εἶναι παρὰ, ἢ νὰ σωθοῦμεν, ἢ νὰ κατασθοῦμεν there is no way either of saving or condemning yourself.* The continuative conjunctions are those which tie and unite together the different parts of a discourse, as *ἀνισωσκαί*, that is to say, *if*; *ἂν*, or *ἂ*, *wherefore*; in example thus, *ὁ ἄνθρωπος διὰ τὴν αἰωνίαν ζωὴν, ἀνίσωσκαί φυλάγει τοὺς Ὁρισμούς τοῦ θεοῦ, man is created for eternal life, if he observes the commandments of God: ἂν or ἂ θέλει εἶσαι καλὸς χριστιανὸς if thou art a good christian.* There are other conjunctions less connective, as *ἐπειδὴ* or *ἐπειδήκαί*, which express *seeing that* or *since*; thus, *εἶμαι φτωχὸς, ἐπειδήκαί τὸ θέλει ὁ θεὸς, I am poor, since God so wills.* There are some conjunctions called doubtful, as *τακὰ* *perhaps*; others casual, as *διὰτὶ* *wherefore?* some collective, as *τὸ λοιπὸν* *then*; and others without any particular signification, but which are merely put into sentences for the ornament of the period, as *οὐαὶ, νε, &c.*

SECT. 4.

Of Interjections.

An interjection is a part of speech serving to express some passion or affection of the mind; as admiration, contempt, joy, melancholy; or by apostrophe, or in cursing, or in desire, as, *μπρὲ κάτζε κατὼ be quiet, σιωπά βουβὲ be silent, mute; αἰμένα or ὄχου αἰμένα τὸν κακόμοιρον oh, unhappy me! ἐχάθηκα or καϊμένος I am lost; χαρὰ στὴν μοιρὰν*

σου *happy you!* βαρύτε τους *knock them down*; ελάτε γὰρ τὸν θεὸν *come for God's sake*; ᾧ μακάρι νὰ νικήσωμεν τοὺς ἔχθρους *I wish we may conquer our enemies*; ᾧ, ᾧ, ᾧ, *well, well, this goes well!*

Having now finished the different parts of speech, we shall proceed to those rules which unite these together in the formation of sentences, viz. the article, noun, pronoun, verb, participle, adverb, preposition, conjunction, interjection; and this part of Grammar is called Syntax, construction, and orthography.

CHAPTER XII.

Of Syntax, or Construction.

SECT. 1.

Of the Concordance of words with each other.

The noun and the verb must agree in number and person.

The adjective must agree with the substantive in number, gender, and case.

The relative must agree with its antecedent in gender and number.

When two substantives meet, signifying different things, one is governed in the genitive, sometimes in the accusative.

Verbs govern certain cases peculiar to each.

Examples.

1. ἐγὼ παρακαλῶ, *I beseech*; ἐσὺ περὺπουπατεῖς, *you walk*; ἐκεῖνος κοιμᾶται, *he sleeps*; ἐμεῖς φοβοῦμεσθαι, *we fear*; ἐσεῖς ἀναγαλλιάζεσθε, *ye rejoice*; ἐκεῖνοῖ κριματίζουσι, *they sin*.

2. ὁ θεὸς ὁ παντοδύναμος, *God almighty*; ὁ ἄνθρωπος ἄχαμνός, *the weak man*; ἡ παναγία Μαρία,

the holy Mary ; τὸ γλήγορον καράβι *the swift-going boat* ; οἱ σοφοὶ ἀνθρώποι *the wise men* ; ἡ καλαὶς αἰφορμαῖς *good reasons* ; τὰ ξερὰ ξιλὰ *dry wood* .

3. ἡ ἐκκλησία ἡ ὁποία εἶναι νύμφη τοῦ Χριστοῦ *the church which is the spouse of Christ* ; εἶδα τὸν ἥλιον ὁ ὁποῖος ἐβασίλεψε οἱ ἡσκίασε *I have seen the setting sun* .

4. τὸ χαρτὶ τοῦ Πέτρου *the paper of Peter*, or, *Peter's paper* .

When in place of the second substantive, the article ὁ, ἡ, τὸ, is adopted, the modern greeks put this case in the accusative, as ἡ τιμὴ τους, instead of τῶν .

The second substantive is always put in the accusative, when the first signifies *Quantity*, or *the Value of any thing* : as, ἓνα ζευγάρι παπούτσι *a pair of shoes* ; κάμποσάκι ρακὶ *some brandy* ; ἓνα φύλλον χαρτὶ *a sheet of paper* ; μιὰ πιθαμὴ πανὶ *a palm of cloth* ; δέκα ὀκκάδαις σταφύλι *ten ocks of raisins* . But in some instances, the nouns signifying the thing measured, or valued, are put in the same case with the noun signifying the value or quantity : for example, τραπεζάκι ξινίτρα *a small plate of sorrel* ; χωραφάκι ροβιθιά *a small plot of peas* ; κλαδὶ ἐλιά *a branch of olive* ; ἓνα βορελάκι μουστάρδα *a little barrel of mustard* .

5. The case generally governed by the verb is the accusative of the thing and the genitive of the person, although in some parts of Greece the accusatives of both nouns are used : thus παρακαλῶ τὸν θεὸν νὰ μοῦ συμπαθήσῃ τὰ κρίματα μοῦ, οἱ παρακαλῶ τὸν θεὸν νὰ μὲ συμπαθήσῃ τὰ κριματὰ μοῦ *I pray God to forgive my trespasses* .

On the Construction of the Pronoun with the Verb.

It is to be observed, that the monosyllable pronouns are never put in the beginning of periods ;
Gr. Gram.

μοῦ, σοῦ, τοῦ, ἐμένα or μὲ, ἐσένα or σὲ, μᾶς or ἐμᾶς, σᾶς or ἐσᾶς, τὸν, τήν, τὸ, τῶν, τοῦς, ταῖς, τῆς, τοῦς, τὰ.

But only after the particle δὲν : for example, δὲν μοῦ, ὁ μὲ κόφτει *I care not about it*. Or when they are placed with the second or third person, as ἐγὼ σᾶς θέλω καλὸν *I wish you well* ; ἐσεῖς μοῦ, or μὲ κάμνετε τιμὴν *you do me honor* ; ἐκεῖνος σᾶς ἔχει διὰ ἐχθροῦς, *he considers you his enemies*.

In this case these pronouns are not enclitics ; but, when they are enclitics, it is necessary to put them after the verb : thus, ἀγαπῶτα τὰ πεπόνια *I love melons* ; ἔιπα σοῦ, ἔιπα σᾶς, *I have told you*.

Of the Construction of the Comparative.

The comparative, of which we have already diffusely treated, always requires the genitive case, in this way ὁ Πέτρος εἶναι ὑψηλότερος μοῦ ὡς τα ῥωμαῖκα *Peter knows greek better than I* ; ἐτούτῳ εἶναι φανερώτερον τῆς ἡμέρας *this is clearer than the day*. Numerals also require the genitive, as πρῶτος μοῦ *before me*, δεύτερος τῶν *the second of them*.

Of the Concordance of the Active Verb.

The active verb has always a nominative expressed or understood, with which it accords in number and person, as ὁ κύριος ἔιπε *the master has said*—κύριος is the nominative of the active verb ἔιπε, with which it agrees in number and person. The active verb likewise governs the accusative of the thing and the genitive of the person : for example, ὁ Κύριος ἔιπε τοῦ Κυρίου μου ἐταῦτα τὰ λόγια, κάτζε εἰς τὴν δεξιάν μου *the Lord hath said to my Lord, sit at my right hand*.

Observe however that sometimes the nominative is understood, as φυλάγω τὸν Ὅρισμὸν τοῦ θεοῦ *I*

keep the commands of God ; the verb φυλάγω has the nominative understood, which is ἐγώ ; the thing is τὸν ὀρισμὸν, in the accusative ; we thus see that a verb active has necessarily a nominative with which it agrees in number and person, and governs likewise an accusative or genitive ; this however is liable to some variation in the country where it is spoken : thus in Terra Firma the accusative is in use, and they say ἀκούω τὸν πατέρα *I hear the father* ; in the Ciclades they say ἀκούω τοῦ πατέρα.

The Concordance of the Passive verb.

The passive verb has a nominative going before it, and governs the accusative with the preposition ἀπὸ or ἀπὲ : for example, ὁ θεὸς προσκυνᾶται ἀπὸ or ἀπὲ τοῦς καλοῦς Χριστιανοῦς *God is adored by good Christians* ; another example, to say to a scholar, *I will teach you this language in a short time*, it must be expressed by the active verb θέλω σὲ μάθει, according to the practice on the continent of Greece, or θέλω σοῦ μάθει τὴν Γραμματικὴν, according to the manner of the Islanders in the Levant, but by the passive verb it is expressed ἐσὺ θέλεις μάθῃ τὴν Γραμματικὴν ἀπ' ἐμένα *you shall learn grammar from me*.

Of the concordance of verbs Neuter, Deponent, and others.

Neutral and deponent verbs, commonly, are neither governed, nor do they govern any noun, nor have a connection with any word of the sentence they come into ; as τρέχω *I run* ; ἔρχομαι *I come* ; πονῶ *I am sick* ; κοιμούμαι *I sleep* ; but these have generally some adverb joined to them increasing or diminishing their force, or implying some additional quality, as τρέχω γλήγορα *I run swiftly* ; πονῶ βαρῖα *I am*

dangerously ill ; ἔρχομαι τώρα *I come immediately* ; but there are some of these verbs that require a particular case after them, thus ἀρέσει μοῦ *I am pleased* ; τί φαίνεται σας *what does it seem to you* ? The verb εἶμαι requires a nominative both before and after it ; thus ὁ Πίγας τῆς Φραντζας εἶναι μέγας νικητὴς *the king of France is a great conqueror*. The impersonal verbs are active or passive, and are ordinarily used without any particular case, as βρέχει *it rains* ; βροντᾷ *it thunders* ; λένε or λέγουνε *it is said* ; ἔτзи φαίνεται *so it appears* ; some of them however require the genitive, as ἐγγίζει μοῦ *it is mine* ; πρέπει σᾶς *it becomes you*. The Latin language requires that when two verbs meet in a sentence the one must be in the infinitive, but the infinitive of the Romaic is only the subjunctive with the participle νὰ before it, thus, *I wish to read*, is θέλω νὰ διαβάσω. The Romaic infinitive being formed thus may be conjugated in the same manner as the subjunctive, prefixing the particle νὰ to every case ; and is conjugated thus :

Present.—Singular.

νὰ γράφω or γράψω, *I to write presently*
 νὰ γράψης, *you, &c.*
 νὰ γράψῃ, *he, &c.*

Plural.

νὰ γράψωμεν, *we to write presently*
 νὰ γράψετε, *you, &c.*
 νὰ γράψουσι, *they, &c.*

Imperfect.—Singular.

νὰ ἔγραφα or ἔγραφα, *to write soon*
 νὰ ἔγραφες, *you, &c.*
 νὰ ἔγραφε, *he, &c.*

Plural.

νὰ ἐγράφαμεν, *we to write soon*
 νὰ ἐγράφετε, *ye, &c.*
 νὰ ἐγράφασι, *they, &c.*

Perfect.—Singular.

νὰ ἔγραψα, I to have written

ν' ἔγραψες, you, &c.

ν' ἔγραψε, he, &c.

Plural.

ν' ἐγράψαμεν, we to have written

ν' ἐγράψατε, ye, &c.

ν' ἐγράψασι, they, &c.

Future.—Singular.

νὰ θέλω γράψει, me to write after

νὰ θέλεις γράψει, you, &c.

νὰ θέλει γράψει, he, &c.

Plural.

νὰ θέλομεν, we, &c.

νὰ θέλετε γράψει, ye, &c.

νὰ θέλουσι γράψει, they, &c.

According to this manner of conjugating the infinitive, should it be wished to translate from the Latin, French, or Italian languages into Romaic, or vice versa, the translation made literally would appear a strange jumble of words. Therefore to avoid this inconvenience there has been only marked in the grammar for the simple infinitive neither tenses, numbers, or persons, so that it may have some resemblance to the grammars of other modern languages which have always an infinitive; but as must be evident, the Romaic has no infinitive, for this reason to translate the infinitives of other modern languages into Romaic, as the French, the Italian, or even Latin; to the phrase in French *que* must be supplied, *che* in the Italian, and *quod* in Latin. And even then the expression appears somewhat strange, but it is the natural expression of the modern greek: for example, *I hope to write*, is made by ἐλπίζω νὰ γράψω; *you must read* ἔχετε νὰ διαβάσατε; *will you speak* θέλετε νὰ λαλήσετε; the vulgar greek has no gerund, but to express the

latin gerund ending in *do*, the participle is used, thus *faciendo*, *doing*, is made by *κάμνοντας*; and to express the Latin gerund in *dum*, the Romaic adopts the particles *διὰ* and *νὰ* with the verb in the subjunctive, as *διὰ νὰ πῶ*, to say which in Latin is *ad dicendum*.

Some adverbs and certain particles often accompany verbs and nouns as auxiliary in the formation of sentences, though not essential to their construction, as *ἄμποτες* *I wish*; which is joined with the particle *νὰ* and the optative of the verb, thus *ἄμποτες νὰ μὲ ἀγάπησης* *I wish you would love me*; thus also the particles *ἂν* and *ἄς* require the subjunctive, as *ἂν γράψης* *if you should write*; *ἄς κάμη* *let him do*. The particle *ἄς* is put with the imperative; for example, *ἄς ἔλθῃ* *let him come*; the particle *νὰ* is sometimes demonstrative, as *νὰ τὸν Ἀφέντη* *there is the master*; *νὰ τὸν Πάτερα* *there is the father*; *νὰ τὸν Διδάσκαλον* *there is the teacher*; *νὰ τῶρα τὸν καλόδεχτον καιρὸν*, *νὰ τῶρα τὴν ἡμέραν τῆς σωτηρίας* *behold now the favorable time, behold now the day of salvation*.

*Questions and Answers 'Ερωτήσεις και ἀποκρησίς
the most necessary to αἱ πλέον ἀναγκαίαι διὰ νὰ
be learned by heart. μάθητι τινὰς ἀ πεξῶ.*

Come with me
After dinner
That is good, or well
I know nothing of it
Pardon me
That is just
I thank you
I must have it
Will you come?
With pleasure
Give me that
That is excellent
In truth
Bring that
There it is
What do you want?
What pleases you?
Come
When will you come?
Promise me
I will do what I can

Give it
Take it away
Do me that, or do that for me
For when?
Immediately
How much do I owe?
Not much
Here it is
I wish to have
Have you not?
Yes indeed
It is cheap
It is dear

ἔλα μαζί μου
τὸ ἀπόγευμα
ἐτούτο εἶναι καλὸ
ἐγὼ δὲν ἤξεύρω τίποτα
συγχωρεσέμε ἡ (συμπαθίζεμε)
ἐτούτο εἶναι δίκαιον
σὲ εὐχαρίστῳ
πρέπει νὰ πάρω
θέλης νὰ ἔρθω; (ἔρχεσε)
μὲ εὐχαρίτησιν (μεταχαρὰς)
δόσμου ἐκεῖνο
ἐτούτο εἶναι ἐξαιρετόν
τὴν ἀλήθειαν
φέρε ἐκεῖνο
ἐντὼ ἐδῶ (ἡδοῦ)
τὶ ἐπιθυμᾷς
τὶ σοῦ ἀρέσι
ἔλα
ποτέ; ἔρχεσε
τάξεμου
ἐγὼ θέλω νὰ κάμω τὸ κατὰ δύνα-

μις
δόσετο
εὐγάσετε
καμμεμου ἐκεῖνο
διὰ ποτὲ
ὀγλίγωρα
πόσον χρεοστῶ
ὄχι πολὺ
ἐδῶ εἶναι (ἡδοῦ)
ἤθελα νὰ ἔχω
μὴν ἔχης
ἔτζι (οὗτος)
εἶναι εὐτινὸ
αὐτὸ εἶναι ἀκριβῶς

I give it to you	σοῦ τὸ δίνω
I don't wish it	δὲν θέλω
I cannot	δὲν ἠμπορῶ
It is impossible	μοῦ εἶναι ἀδύνατον
Keep it	φυλάξετο
Very well	καὶ οὗτος, (ἡ ἐτζη) (ἡ καλα)
I am pleased	ἔχω εὐχαριστημένος (ἐπιθυμῶ)
I am sorry	λύπειμε (μου κακοφαίνετε)
See there it is	ἐντο ἐδῶ
Take it	ἐπαρέτο (λάβετο)
Make your choice	διάλεξε ἐσὺ
What do you say?	τὶ λέγης
Show me	δείξε μου
At your service	νάσε δουλεύω
Is it yours?	ποῖον εἶναι τὸ ἐδικόσου
This	ἐτοῦτο
It is true	{ ἀλήθεια
I understand	{ εἶναι ἀληθινὰ
Who is that?	καταλαμβάνω
What then?	τὶ εἶναι ἐτοῦτο (ποῖος εἶναι τούτος)
It does not signify	τὶ τὸ λιπὸν
It is well, or good	δὲν βλάπτει
I understand it	εἶναι καλὸ (καλα)
You have much	ἔγω τὸ ἀκούω
Believe me	ἔχης πολὺ (ἔχης καλα)
Truly, to effect	πιστεύε μου
It is not so	εἰς τὸ ὄντος (ὄντως)
Don't mock yourself	ετοῦτο δὲν εἶναι (δὲν εἶναι ἐτζη)
Hold, there	δὲν σὲ γέλασεις
For me	νὰ ἐδῶ, (νὰ τίραξε ἐδῶ)
For my part	διὰ ἐμὲ (διὰ λόγουμου)
They have returned it to me	διὰ τομένα
Return it to me	μοῦ τὸ ἐπίστρεφαν
Go in	ἀπὸ δόσεμου τὰ, ἐπιστρεύεμουτο
I send to seek him	ἐμβὰ (ἐμπὰ)
It is not necessary	στελλῶ νὰ τὸ εὐρίσκω
That may be	δὲν χρειάζετε (δὲν εἶναι ἀναγκαῖος)
Lend it to me	ἐτοῦτο ἠμπορῇ
I will give it to you again	δανείσεμουτο
What's the matter?	θέλω σου τὸ νὰ καταδόσω
	τὶ ἔχης

Nothing
Don't believe it
Don't take the trouble
Wherefore not?
Is it permitted?

Make haste
Let us go then
Ah that!
Without compliment
I am afraid
See
Stop
I cannot
So much the better
Perhaps
I know not yet
I want an answer
Since when?
Stop
It is necessary for me
I come to see you
I salute you
How does he?
So, so
What do they say then?
No great thing
I go away
Say to the gentleman
Is he at home?

He is not

Make him come in
He caused seek me
Where does he dwell?
At the end of the street
On the right hand
It is high
Go up stairs
To the left

τίποτες
δὲν τὸ πιστεύης
μὴν πειράζεσε
διὰ τὸ ὄχι
μὲ τὸ θέλημα (εἶναι συγχωρη-
μένος)
βιάσεται
πάμεν τὸ λιπὸν
ἄχ' ἐτοῦτο
χῶρις κομπλιμέντα
φοβοῦμαι
ἰδὲ
σταμάτε σε
δὲν ἔμπορῶ
τόσον τὸ καλότερον
ἥσος
δὲν ἡξεύρω ἀκομὴ
ἀκαρτερῶ ἀποκρίσιν
ἀπὸ τῆς πότε
ἀπόμενε (μῆνε)
μοῦ χρειάζετε (πρέπει)
ἔρχομαι νὰ σὲ ἴδω
σὲ χαιρετῶ
πὸς πάγη αὐτὸς
ἔτζη καὶ ἔτζη (οὗτος καὶ οὗτος)
τὶ λέγης λοιπὸν
ὄχι πολὺ πρᾶγμα
ὑπάγω (ἀναχωρίζω)
πὲς τοῦ κυρ. (ὅρισε τοῦ κυρ.)
εἶναι τὸ σπητὶ
{ νὲ εἶναι
{ δὲν εἶναι ἐκεῖ
κάμετον νὰ ἔμπη
μὲ ἔκαμε νὰ γυρεύω
ποὺ χάθετε
τὴν ἄκρι τῆς στράτας
κατὰ δεξιὰ (δεξιὰ μεριὰ)
εἶναι ἐκεῖ ἀπάνο
ἀνήβα ἕνα σκαλὶ
στὴ ζερβιά

I must go up to the city
 I must go down
 In the neighbourhood
 Have you considered?
 They are gone out
 When will they return?
 At mid-day
 We have company

They are arrived
 They are not come
 I slept at
 Do as I do
 How do you do?
 I don't know how
 That is my business
 It is a thing accomplished
 Carry that to him
 He deceives himself
 He is not to be found
 Rely upon it
 Make haste
 Stop here
 Take care of this for me
 That is profitable
 That is well disposed
 I come to see you
 I owe you a thousand obligations

You will have the goodness
 After him
 See there
 For this time
 It is better
 It is you
 No
 You do very well
 Take care
 What shall we have after?
 God knows

πρέπει νὰ ἀνηβῆς στὴν χάραν
 πρέπει νὰ καταβῆς
 εἰς τὴν γιτονίαν
 ἔστω χάστηκες
 εὐγίκανε
 ποτὲς γυρίζουν
 τὸ μεζιμέρη
 ἔχομεν μάζοξη (ἔχομεν πολοὺς
 ἀνθρώπους)

ἐφθασάνε
 δὲν ἦρταν
 ἐκοίμηθυμα ἐπανά στοῦ κυρ.
 κάμε τόσο ἐμέ
 πῶς τὸ κάνεις
 δὲν ἤξεύρω πῶς
 εἶναι δουλειὰ δικήμου
 εἶναι μίαν δουλειὰ τελιομένη
 φερέτου ἐκεῖνο
 αὐτὸς γελιέτε
 δὲν ἠυρίσκατε
 τοῦξά σου ἐτοῦτο
 ὀγλιγόρευε (κάμε ὀγλιγόρα)
 μῆνε ἐδῶ (ἀκαρτάρεσε ἐδῶ)
 ἔχεμου ἔγνια ἐτοῦτο
 ἐτοῦτο εἶναι κερδαλίον
 ἐτοῦτο εἶναι καλὰ βαλμένον
 ἐγὼ ἐρχόμαι νὰ σὲ ἴδῶ
 σοῦ ἔχω χίλια χρεῖα

βέλη ἔχης τὴν καλασύνην
 ἔπειτα ἀπὸ αὐτὸν
 ἦδου ἐδῶ
 διὰ τούτην τὴν φορὰν
 εἶναι καλότερα
 εἶσε ἐσὺ
 ὄχι
 κάνης πολὰ καλὰ
 κάμε ἐπιμέλιαν (λάβε ἐπιμέλιαν)
 τί ἔχομεν ἔπειτα
 ὁ θεὸς τὸ ἤξεύρει

That vexes me
Be quiet
Have patience
I have no money
I expect money

αὐτὸ μὲ συγχίζη
ἄς εἶναι ἡσυχος
λάβε ὑπομονή
δὲν ἔχω ἄσπρα
ἀκαρτερώ παράδες (ἀκαρτερώ
ἄσπρα
δανεισέμε καμπόσα.

Lend me something

On arriving at an Inn. Φθανόντας εἰς τὸ χάνη.

Can we lodge here?
Where is the servant?
Take the horses
Take good care of them
Can you give us a chamber?

ἡμπόρουμεν νὰ κατοικίσω ἔδα
ποῦ εἶναι ὁ δούλος
ἔπαρε τὰ ἄλογαμας
ἔχετα ἔγνια καλὰ
ἡμπόρουσες νὰ μασδόσης μίαν
κάμαρα

We will eat at the table
d'hôte

ἡμεῖς τρώμεν εἰς τὴν τάβλαν (τρα-
πέζα) τοῦ χανιτζή

How much is to pay for eat-
ing?

πόσον πληρώνει τινὰς εἰς τὸ γεύ-
μα;

How much for quarters?

πόσον διὰ κατοικία

How much by the week?

πόσον τὴν ἑδομαδὰ

At what hour shall we dine?

τί ὅρα γευματίζωμεν

At what hour shall we sup?

τί ὅρα δεῖ πνούμεν

I want nothing extra

δὲν θέλω τίποτα παράδοξα

But I wish a separate bed

μὰ ἐγὼ θέλω ἓνα κρεβάτι κα-
ταμέρος

Here is our portmanteaus

ἡδού τὰ σκουτιάμας

I must go out

πρέπει νὰ ἔυγω

Give me a boy to show me
the houses

δόσσεμου ἓνα πεδίον διὰ νὰ μοῦ
δείχνῃ τὰ σπιτία

Take care of our portman-
teaus

ἔχε φροντίδα διὰ τὰ σκουτιά-
μας

I like to eat alone

ἀγαπῶ νὰ τράγω μονοσμοῦ

I wont sup in the house

δὲν θέλω δειπνήσω εἰς τὸ σπήτι.

For Dinner.

Διὰ τὸ γεῦμα.

Bring up dinner
It is not yet ready

κάμε νὰ φέρω εἰς τὴν τράπεζαν
δὲν εἶναι ἀκόμη ἑτοίμη

The clock has struck
 Pour out some drink
 Fill the glass
 I wish for beer
 It is fresh
 Take away this
 Cut the meat
 Give me mustard
 And salt
 Give me a cork-screw

ἐσημαίνα ἡ καμπάνα
 βάλεμου νὰ πινῶ
 γέμεσε τὸ γυῶλι
 ἤθελα μπύρρα
 εἶναι κρῖα
 ἀσήμωσε ἐτοῦτο
 κόψε τὸ κρέας
 δός μου μουστάρδα
 καὶ ἄλας
 δός μου ἓνα τραβίτζιτη τῶν
 βουλομαμάτων

How do you like this wine?
 What wines have you?
 Give me white
 Give me red
 Give me half a bottle
 A choppin
 Two choppins

πῶς εὐρίσκεις τοῦτο τὸ κρασί
 τί κρασί ἔχεις
 δός μου ἄσπρον
 δός μου μαύρον
 δός μου μιση φλασκί
 ἓνα μισοκαρτοῦτζο
 δύο μισοκαρτοῦτζα (ἓνο καρ-
 τοῦτζο)

Have you foreign wines?
 I wish only the common
 wines

ἔχεις κρασιά ξενοτιμὰ
 θέλω μοναχὰ ἀπὸ τὸ κρασί σου
 συνηθισμένον

Give me also water
 Also a glass of wine
 A salad with oil
 Give me a desert
 Good cheese
 Fruits of the season
 Pastry
 A tart
 Take away

δόσεμου ἄκομι νερὸ
 ἄκομι ἓνα ποῆρι κρασί
 σαλάτα μὲ τὸ λάδι
 δόσεμας δεξέρτη
 καλὸν τυρὶ
 ὅπωρὰ ὅπου ἡ ὥραι τοῦ ἔτου δίκην
 παστιτζιαρὰ
 μίαν τόρτα
 εὐγαλε.

A little Dinner and Sup- per. Μικρὸ γεύμα, καὶ δείπνον.

I ask a little dinner
 I am not well
 I eat little

ἐγὼ ζήτω ἓνα μικρὸ γεύμα
 δὲν ἀκούω μὲ καλά
 ἐγὼ τρογῶ ὀλίγο

I only want bread and butter δὲν θέλω πάρειξ ψωμὶ καὶ βού-

τουρό

Milk soup

μανέστρα ἀπὸ γάλα

Sausages

σαρτζιτζούνια

Have you ham?

ἔχης χοιρομέρα

Bring them

φερε τὰ

Give us fresh eggs

δὸς ἐμὰς ἀυγά νεαρὰ

Fresh eggs

ἀυγά ψυχρὰ

Poached eggs

ἀυγά μελάτα

It is the same whether they be soft or hard

εἶναι τὸ ἥδιον νὰ εἶναι ξερὰ ἢ μέ-

λατα

Take away this plate

ἀσίκωσε τοῦτο πιάτο

Give me some drink

δόσεμοῦ νὰ πῶ

Cold meat

κρέας ἀπὸ κρύον

A good pudding

ἓνα καλὸ πουδὶν

A bit of beef

ἓνα κομμάτι βόδι

Have you roast?

ἔχης ψημενὸν

Or boiled?

ἢ βραστὸν

I wish to have some vegetables

ἤθελα νὰ ἔχω τίποτες ὀσπριον

I like radishes or cabbage

μοῦ ἀρέσουν ράφανοι, ἢ κάβολα

With a bit of lard

μὲ ἓνα κομμάτι λάρδι

But very hot

μὰ καλὰ ζεστὸ

It is bad to eat cold

τὸ φαγὴ τὸ κρὶο κάμνη κακὸ

When one does not take a drop of liquor

ὅταν δὲν πίνῃ μανὶς μίαν σταλα

ποτὸν

Or of good cherry water

ἢ ἀπὸ τὸ καλὸ νερὸ τοῦ κερασίου

Make me some coffee

κάμεμοῦ τὸν καφέ.

On going to Bed.

Πηγαίνοντας εἰς τὸ κρεβάτι.

I wish to go to bed

θέλω νὰ πάγω εἰς κρεβάτι

I am very weary

εἶμαι πολὰ ἀποσθημένος

Give me a light

δόσμου ἓνα φῶς

Give me a white towel and water

δόσμου ἓνα χειρομάντυλον ἄσ-

προν καὶ νερὸ

Make the bed be warmed

κάμε νὰ μου ζεστάνουν τὸ κρεβάτι

Give me white sheets

δόσμου σιντόνια ἄσπρα

Is there any one in my chamber?

εἶναι κανένας εἰς τὴν καμωρά-

μου

Have you made my bed?

ἐκάμες τὸ κρεβάτι μου

Gr. Gram.

Your bed is made	τὸ κρεβάτισον εἶναι καμωμένον
The bed is badly made	τὸ κρεβάτι εἶναι κακὰ καμωμένον
Make the bed again	ἐξανακάμε τὸ κρεβάτι
Give me a coverlet	δόσεμου ἓνα σκεπασμα
Give me a night-cap	δόσεμου μιᾶν σκούφια τῆς νύκτος
Take my shoes	ἔπαρε τὰ παπούτζια μου
Clean them	παστρεψέτο
Take away the light	ἔπαρε τὸ φῶς
Put out the light	σβέσε τὸ φῶς
Awake me to-morrow betimes	ξυπνήσαμε ἄβριο, πορνὸ πορνὸ
At four o'clock	ταῖς τεσσάρεις ὄρες
Yes, yes, I will awaken you	ναὶ ναὶ θέλη σὲ ξυπνήσω
Don't fail	μὴν σφάλῃς
Let me sleep	ἀφισέμε νὰ καμωθῶ
I am very sleepy	ἔχω μεγάλη νίστα
Shall we sleep together?	κοιμώμασθε ἀντάμα
I like to sleep alone	ἀγαπῶ νὰ κοιμούμε μοναχὸς
Give me a separate bed	δόσεμου ἓνα κρεβάτι καταμερὸς
Give me a chamber-pot	δόσεμου τὸ κανάτι τοῦ κρεβατιοῦ
Rise up	ἀτίμοσου ἀπάνο
It is time	εἶναι ὄρα
Open the door	ἀνοιξε τὴν θύραν
Shut the door	κλύσε τὴν θύραν.

Of the Washerwoman.

Τῆς πλήτρας.

What do you charge every shirt?	τί ζήτεῖς σοῦ κάθε ὑποκάμισον
How much for a pair of stockings?	πόσον διὰ ἓνα ζευγάρι σκάλτζες
They must be done immediately	πρέπη νὰ τῆς κάμῃς πάραυτα
By to-morrow evening	ἕως ἄυριον τὴν ἀυγὴν
Give me a ticket of your name	δόσεμου ἓνα μπουλετή τοῦ ὀνοματόδου
There are six handkerchiefs	ἔδου ἕξ μαντίλια τῆς τζέπης
Four shirts	τέσσερα ὑποκάμισα
Six pair of stockings	ἕξ ζευγάρια σκάλτζες
Four cravats	τέσσερα μαντίλια τοῦ λαιμοῦ
This waistcoat will be washed in cold water	ἐτοῦτο τὸ σοκάρδην πλύνετε εἰς τὸ κρύον νερό
Do them properly	κάμῃτα εὐμορφα

And mend the holes
You will make my account
You reckon too much

καὶ φτιάστε ταῖς τρεῖς
θέλη μουκάμισ ἓνα λογαριασμοῦς
ἐσὺ μου κάμνης μεγάλον λογαρια-
σμον.

To the Coachman.

Τοῦ καροτζιέρη.

How much do you charge πόσον μου γιρέβης διὰ τὸ Τζου-
for Zurich? εἶχ

Have you good horses?

ἔχης καλὰ ἄλογα

And a good firm coach?

καὶ μίαν καλὴν καρόττ' α καλὰ
κλισμένη

Have you other passengers? ἔχης καὶ ἄλλους πεζοδρομοῦς

How many days are required? πόσες ἡμέρες σουχριάζονται

I have a portmanteau

ἔχω ἓνα σακκοπήρα

And a large package

καὶ μίαν χόντρη βαντάκα

I will give you a good

ἐγὼ σου ἔδωκα ἓνα καλὸ

At what hour shall we go?

τί ὥρ' α μισεύομε;

How many leagues are there πόσες λέγες εἶναι ἀπὸ ἐδῶ εἰς
from this to ?

Is the road good?

ὁ δρόμος εἶναι καλός

Must we pay any thing on χριάζετε νὰ πληρώσωμε τίποτα
the journey? εἰς τὸν δρόμον

You will pay the tolls

ἐσὺ θέλῃ πληρώσης τὴν τελώνειον

Harness the horses

βάλε τὰ ἄλογα

Stop!

σταμάτε σὲ

We will come down

ἐμῆς καταβαίνομε

Go gently

πήγετε στὸ καλό.

To the Shoe-maker.

Τοῦ παπούτζιῆς.

Make me a pair of boots

κάμεμου ἓνα ζευγάρι ὑποδήματων

For what price do you make τί παζάρι τὰ κάνης
them?

Mend my soles

φτιάστε τὰ παπούτζια μου

I want common shoes

ἐγὼ γυρεύω παπούτζια ἀπὸ τὰ
συνιθισμένα

Good and strong for walking δυνατὰ καὶ καλὰ νὰ περιπατῶ

Take my measure

ἐπαρεμου μέτρον

Dont let the heel be too long ἢ φτέρνῃ νὰ μὴν εἶναι πολὺ
χαμιλῇ

Let the soles be very strong	ἡ πατοῦνα πολλὰ δινατὲς
Take good leather	ἔπαρε μάλῳ πετζί
Put in little nails	βάλε καὶ καρβία
What are these shoes worth?	πόσον ἀυξίζουν ἐτοῦτα τὰ πα- πούτζια
It is much	εἶναι πολλή
Make me morocco shoes	κάμεμου παπούτζια ἀπὸ μα- ροκὶν
Try them on me	δοκιμά σε μοῦτα
Show me	φόρεσεμου τὰ παπούτζια
They are too tight	εἶναι πολλή στενά
They are too heavy	εἶναι πολὰ βαριά
They pinch me a little	μὲ σφίγκουν ὀλίγο
Put them into shape	βάλετα εἰς τὸ καλαπῶδι
Widen them	διὰ τὰ πλάτύνεις
Bring me your made shoes	φέρεμου ἐδικιάσου παποῦτζια καμωμένα
That I may chuse	διὰ τὰ διαλέξω
What is the cost of this pair?	πόσον ἔχη τοῦτο τὰ ζευγάρια
Put it into figures	βάλε τὸ εἰς ἀριθμὸν.

In the Stable.

Εἰς τὸν ἀλογατᾶρι.

Groom, bridle the horse	παλαφρενιέρι, βάλε χαλινάρι
Put the saddle on	τοῦ ἀλογου μου
Have you made him drink?	βάλετου τὴν σέλα
Have you fed him?	τὸ ἐπότισες
'Take him to the farrier	τοῦ ἔδομες νὰ τρέφω
Make him be shod	πηγενετὸ στοῦ μαρεσκάλκου
Curry him	κάμε νὰ τὸ σιδηρῶνουν
Take him to the river	στλεγγίσετετι
Feed him	πήγενετο εἰς τὴν βρῆσιν
Walk him	δόσσετου τρόφη
Give him straw	περιπατίσετο
Have you good hay?	δόσσετου ἄχερων
The hay is very good	ἔχης καλὸν σανὸν
Has he drunk?	ὁ σανὸς εἶναι πολὰ καλὸς
Has he eaten his food?	ἤπαιε
	ἔφαγε τὴν τρόφην τοῦ

Is he well there?
 Bring him to me
 Take him to the stable
 Take off his bridle
 Take off his saddle
 I believe he is nailed
 Take him by the bridle
 Ride him
 Hold a firm hand
 Ease his bridle
 Don't heat him
 Softly
 Mount him again
 Walk him over this court
 Take him to the manege
 He is a horse complete
 Is he well placed?
 Put a stable cloth on him
 Give me my whip
 Or a rod
 Hold the stirrup to me
 He is easily mounted
 He has no vice

ἔιναι πολὺ ἀποσταρμένος
 φέρεμούτο
 βάλετο στο σταύλο
 ἀφαιρέτε τὸ χαλινάρι τοῦ
 εὐγαλέτου τὴν σέλαν
 στοχάζομαι νὰ ἔιναι καρφομένος
 πιάσето ἀπὸ τὸ σαλιβάρι
 καβαλικέψето
 βάσταγε τὸ χέρι
 ἀμολισέτου τὸ σαλιβάρι
 μὴ τὸ ζεστένεις
 κάτου
 καβαλικέψето ἄλι μίαν φορὰν
 περιπατίσето εἰς τούτην αὐλὴν
 πηγενέτο εἰς τὴν γύμνασιν
 ἔιναι ἓνα ἄλογος ἔτιμος
 ἔιναι καλὰ στρώμενος
 βάλετου ἓνα ἐπίβλημα
 δόσεμου τὴν μαστίγῃ μου
 ἢ μίαν βέργαν
 βάσταμου τὲς σκάλες
 ἔιναι εὐκόλως καβαλακείμενο
 δὲν ἔχη κανένα ἐλάττωμα.

*To the Waiter of the
 House.*

*Εἰς τὸν μαθιτὶ τοῦ ὁσπῆ-
 τίου.*

Show me the tailor
 The shoe-maker
 A good painter
 A book-seller
 A book-binder
 A print-shop
 The great market
 The cathedral church
 The farrier
 The draper
 The druggist or grocer
 The saddler
 The haberdasher

δείξεμου τὸν ράφτην
 τὸν παπούτζην
 ἓναν καλὸν ζωγράφον
 ἓναν βιβλιάπολην
 ἓναν ὁποῦ δένη τάβιβλια
 ἓνα μαγαζὶ τῆς ἐντιποσῆς
 τὸ μέγα παζάρι
 ἢ μεγάλην ἐκκλησίαν
 ὁ πεταλοτῆς
 ἐκεῖνον ὁποῦ μάνη τὸ ρεύχο
 ἐκεῖνος ὁποῦ ἔχη ἀρωμάτα
 ἐκεῖνος ὁποῦ κάνη τὲς σέλες
 ἓνα μαγαζὶ τῆς μάδας

The tanner	βυρσοδέψης
The leather merchant	ὁ πραγματευτὴς τῶν πετζιῶν
The iron-monger	ὁ πραγματευτὴς τοῦ σίδερου
The clothier	ὁ πραγματευτὴς τῶν ροῦχων
The wine merchant	ὁ πραγματευτὴς τῶν κρασιῶν
The herb merchant	τὸ παζάρι τῶν λαχάνων
The town house	τὸ σπήτι τῆς χώρας
The orphan house	τὸ σπήτι τῶν ὀρφανῶν
The public school	τὸ σχολίον τὸ δημόσιον
The library	ἡ βιβλιοθήκη
The printing office	ἡ τυπογραφία
The paper factory	ἡ τέχνη τοῦ χαρτιοῦ
The post	ἡ πόστα
The public coffee-house	ὁ δημόσιος καφέ
A master of languages	ἕνας διδάσκαλος τῶν γλωσσῶν
Bring my shoes	φέρε μου παπούτσια
Seek that which is upon the	ἐρευνήσε μου τι ἔχουν ἅπανα εἰς
paper	τὸ χαρτὶ
Wait my return	ἀκαρτέρησε ἕως εἰς τὸν γυρισ-
	μόνμου
Buy me such a book	ἀγοράσε μου ἕνα τάδε βιβλίον
Take this packet	ἔπαρε τοῦτο τὸ θιλίμομα
Go to the post	πήγετε εἰς τὴν πόσταν
What have you given?	τί ἔδωκες
What is to pay?	πόσον πρέπει νὰ πληρώσω
Return me	ἐπιστρέψέ μου
I want ink	μοῦ χρειάζεται μελάνι
And paper to write	καὶ χαρτὶ νὰ γράγω
Clean that	πάντρεσε ἐκεῖνο
Get that mended	κάμε νὰ διόρθωσουν ἐκεῖνο
But immediately	μὰ πρότον
Call the shoe-maker	κράζε τὸν παπουτζῆς
The tailor and the merchant	τὸν ράφτην καὶ τὸν πραγματευτὴν
Change this piece	ἔλαξε τοῦτο τὸ πετζὸ
What is that worth?	πόσον ἔχει ἐκεῖνο
Show me the house	δείξε μου τὸ σπήτι
Make haste	γλιγώρευετε
Where have you been?	πού ἐσταθίκατε
I want a horse to hire	μοῦ χρειάζεται ἕνα ἄλογο νὰ ἐο-
	νεύω
Go to the post	πήγετε εἰς τὴν πόσταν

Come back immediately γηρίσε προτὰ.
How much do you ask a day? πόσον ζητεῖς τὴν ἡμέραν

For a Stranger Boy.

Διὰ ἓνα πεδὶ ξένον.

My master is not at home	ὁ δασκάλος μου δὲν ἔιναι εἰς τὸ σπίτη
He will return immediately	γύριξῃ τὸ ὀγλιγορότερον
I will call him	ἐγὼ θέλῃ τὸν κρᾶξει
He is gone out	ἐυγίνε
Go up one stair	ἀνέβῃ ἓνα σκαλὴ
Tell me your name	πέσμου τὸ ὄνομα σου
I bring you an answer	ἐγὼ σοῦ φέρω ἀπόκρισιν
To-night or to-morrow	σήμερ ἢ αὐριο
What do you want?	τί ἐπιθύμας
My master calls	ὁ διδασκάλος μου ὀνόμαζετε
He is from Strasburgh	αὐτὸς εἶναι ἀπὸ τὸ Στρασμ- πούργου
We go off immediately	ἐμεῖς μισεύομε τὸ ὀγλιγορότερο
We are strangers	ἐμεῖς ἔμεστέν ξένοι
Can you assist me?	ἡμπορεύσεσ νὰ μὲ βοηθῶ
Where do you live?	ποῦ κάθσε
Write it upon paper	γράφετο ἐπάνο εἰς χαρτὶ
Without it I forget it	χωρὶς αὐτο ἐγὼ τὸ ἀλῆσμονῶ
I wait for my master	ἐγὼ προσμένω τὸν διδασκόλομου
He will delay to come	δὲν ἀργῇ νὰ ἔλθῃ
Come in an hour	ἔλα σὲ μίαν ὥραν
Or after dinner	ἢ τὸ ἀπόγευμα.

To the Farrier.

Ὁ ἀλογοπεταλοτῆς.

Where is the farrier?	ποῦ ἔιναι ὁ μαρεσκάλος
Shoe this horse	πεταλόσεμου τοῦτο τὸ ἄλογο
This iron (shoe) is loose	τοῦτο τὸ τήδερος ἔιναι ἐκκίκατος
Take off the iron (shoe)	ἔυγαλε τὸ σίδερο,
What do you ask?	τί γιρέβης
Give me a chain	δόσεμου μίαν αἰλυσιν
Drive some nails here	βᾶλε ἐδῶ καρφιά
Nail this	κάρφουσε τοῦτο
Mend what is broken	φκιάτε ἐκεῖνο ὅπου ἔιναι τζακισ- μένος

Make a screw nail

κάμε ἓνα καρφὴ στρουγιλὸ (ζάν-
ρόδα)

Rivet this nail

τέρισε ἐτοῦτο τὸ καρφὴ

Draw out this nail

τράβισε ἔξω ἐτοῦτο τὸ καρφὴ

**The horse has got a nail in
the journey**

τὸ ἄλογο ἔπιρε ἓνα καρφὴ ἀπὸ
τὴν στράτα

I must have a screw nail

μοῦ χρειάζεται ἓνα καρφὴ στρον-
γιλὸ

A nail with a flat head

ἓνα καρφὴ ἡκεφάλωτον

Give me a piercer

δόσεμου ἓνα τριβέλη

This horse is sick

ἐτοῦτο τὸ ἄλογο ἔστιν ἄρρωστος

See what he wants

ἴδε τί του χρειάζεται

Blood him

εὐγαλετου, αἷμα (πῆρετου αἷμα)

Do you think it necessary

τὸ στοχάζεσε ἀναγκαῖος

He halts in the foot

αὐτὸ χολαίνα εἰς τὸ πόδι.

With Merchants.

Πρὸς τοὺς πραγματευ- τάδες.

Can this be had at your house?

ἢ μπορῶ νὰ ἔχω αὐτὸ εἰς τὸ
σπήτισον

Show it to me

δείξε μου

Give your patterns to me

δόσε μου τὰς δοκιμίας σου

**How much do you sell this
per yard?**

πόσον πουλᾷς ἐσὺ τὸν πήχα

Show me one more beautiful

δείξε μου πλέον ἑυμορφα

How much this?

πόσον τοῦτο

Put it in figures

στρέψε τὸ μὲ ἀριθμοὺς

I shall understand it better

ἐγὼ τὸ καταλαμβάνω καλιο-
τέρα

Make the accompt

κάμε τὸν λογαριασμὸν

At the most reasonable

πλέον σοστά

You give some discount

ἐσὺ δίδης κάπιον ὀλιγόστευμα

I pay you ready cash

ἐγὼ σε πληρώνω μετρητὰ

It is too little

εἶναι πολλὰ ὀλίγα

I give you so much

ἐγὼ σου δίδω τόσον

**Do you still want two shil-
lings?**

θέλεις ἐσὺ ἀκόμι δυὸ φράγκα

No, not a penny

ὀχὴ, οὔτε ἓνα σολδὶ

I am sorry for your trouble

μελυπὰ τὸ βασανόσσο

Pardon my liberty

συμπάθισε τὴν ἐλευθερίαν μου

Let me see that	ἄφιστε νὰ ἴδῳ ἐκεῖνο
Show me your warehouses	δείξε μου τὰ ἀργαστήρια σου
What merchandise have you	τί πραγματι ἐσὺ ἔχης
Give me this	δόσε μου τοῦτο
I must have something good	χρειάζετε κάτι τὶ καλὸ
How much is it a yard?	ποσον ἔχει ὁ πίκας
I wish it cheap	ἐγὼ τὸ ἠθελα αὐτὸνδ
You have then no other	δὲν ἔχης τὸ λοιπὸν τίποτης ἄλλο
Tell me where I can find it	πέσμου ποῦ ἡμπορῶ νὰ τὸ εὐρίσκω
How is your house called?	πὼς κρᾶζετε τὸ σπίτησου
Send the packet to me at the	στέλλε μου τὴν βαντάκα εἰς τὸ
Falcon	παζαρὶ (φάλλκονε).

To the Physician.

Τοῦ Ἱατροῦ.

Call the Physician	κράξε τὸν ἱάτρον
I am not well	εἰμαι ἄρρώστος
I have got a fever	ἔχω τὴν θερμὴν
I have got the belly-ache	ἔχω πονοκοιλίου
I have the cholic	ἔχω κολικὰς
I have great thirst	ἔχω μεγαλοτάτην δίψαν
I have a cough	ἔχω βήχας
I have a tooth-ache	ἔχω πονόδοντῶν
I have a head-ache	ἔχω πονοκέφαλου
I have got cold	εἰμαι συναχομένος
Order me a purgative	διορισέ μου ἓνα κᾶθαρσις
A ptisan	ἓνα ζεστὸ ὑγίᾱς
The blood is heated	τὸ αἷμα εἶναι ζεσταμένος
I must lose blood	ἔχω χρία νὰ ἐνγάλῳ αἷμα
I wish to be alone	θέλω νὰ εἰμαι μόνος
I beg you to see me tomorrow	σὲ περικαλῶ νὰ μὲ ἴδῃς αὐριο
Give me chicken broth	δόσε μου ζουμὶ ἀπὸ ὀρνιθόπουλο
A soup of cummin	μίαν σουπᾶν ἀπὸ κόμμενο
What regimen must I follow?	τί σίστημα χρειάζετε νὰ θεωρῶ
Give it me in writing	δόσε μου αὐτὸ γραπτὸν
Tell it to my servant	λές τοῦ τὸν δοῦλον μου
I feel heavy all over	ἀκούω ἓνα βάρος δὲ ὁλόμου τὸ κορμὶ
I have never been sick	ἐγὼ δὲν ἄρρώστος ποτὲ
I am often sick	εἰμαι σιχνὰ ἄρρώστος
I have not slept	δὲν ἐκοιμούμουν

I believe I have the tape- worm	στοχαζώμε νὰ ἔχω τὴν λεβήθαν
I feel very uneasy	ἀκούω μεγάλη σήχιση
A clyster	ἓνα παστρευτικὸν
Or warm water with ashes	ἢ περὶ χλιαρὸ μὲ στάχτην μου
will quiet my blood	ἡσιχάζῃ τὸ αἷμα
I have pain of the breast	τὸ στήθος μου πονεῖ
I can't breathe	δὲν ἡμπορῶ νὰ ἀναπένω
Give me honey	δόσεμου μέλη
With tea to purge	μὲ θὲ (τὲ) νὰ καθαρίσω
You must have a clyster	σοῦ χρειάζεται ἓνα λεβατίβω
I have taken cold	ἐπήρη κρύος
I want a surgeon	μοῦ χρειάζεται ἓνας χειρουργὸς
To examine my body	νὰ ἐπισκέψω τὸ κορμῆμου
I feel pain here	ἐγὼ ὑπόφερω ἐδῶ
Be gentle with me	ἔχε ἡπομονὴν μεταμένε
Give me some remedies	δόσεμου κανένα ἱατρίμον
That I may sleep	διὰ νὰ ἡμπόρεσω νὰ κοιμηθῶ
Sleep refreshes one	μὲ τὸν ἥπνον δυναμόλουν
Nature must be assisted and not oppress her with me- dicines	πρέπη νὰ βοῦθήσομε τῆς φύσης καὶ ὄχι νὰ τὴν ἀπανοφόρτο νόμε ἀπὸ ἱατρικά.

To the Hair-Dresser.

Τοῦ περুকέρη.

Comb me	κτενισέμε
Don't put too much pomade	μὴ βάλης πολὴ πομάδα
The hair must be turned	πρέπη νὰ βρέξῃς τὰ μαλλιά
Cut my hair	κόψεμου τὰ μαλλιά
Short, but not too much	κοντινέμουτα μὰ ὄχι πολὴ
Bring me pomade	φέρεμου πομάδα
And powder	καὶ σκόνη
Do it quickly	κάμετο ταχῇ
Take out the powder	τίναξε τὴν σκόνην
This fashion does not please me	ἐτοῦτῃ ἡ μόδα δὲν μοῦ ἀρέσκει
Put me in papers	βάλεμου τὰ τζουρούφλια
Your pomade smells badly	ἡ πομάδα σου μυρίζει κακὰ
How much do you ask each time?	πόσον γιρίβης τὴν φορὰ

Give me a pin	δόσεμου μιὰν καρφίτζα
Many	πολὲς
Seek a ribbon for me	ἔνρεσμου κορδέλα
Come to-morrow at six o'clock	γυρίσε ἄβειο τὲς ἕξ ὥρες
I want a wig	ἔχω χρεῖα διὰ μιὰν περούκα
Neither fair nor dark	ἤδε ξανθὴ, ὅτε μαύρη
Of a light brown	ἓνα σκοτινὸ ἀνυχτὸ
Show me the different sorts	δείξεμου διαφορῶν λογιῶν
How much do you ask for this ?	πόσον γιρέβης εἰς ἐκεῖνο
Try this on me	βαλεμουτὴ
This is too short	αὐτὴ εἶναι ὀλίγο κοντὶ
Fit my wig for me	φκιάσεμου τὴν περρούκαμου
What do I owe you ?	τί σου χρεόσω

*To the Post.**Εἰς τὴν πόσταν.*

When does the coach go for Zurich ?	πότε μισένει ὁ ἀρμάμαξα τοῦ Τζουρίχ
How much is the fare ?	πόσον πληρώνη τινὰς
Is there another place ?	εἶναι ἄκομη ἓνα μερὸς
When do we go ?	πότε μισεύομαι
At what hour precisely ?	ποῖα ὥρα σοστὴ
How many pounds have we gratis ?	πόσες λίτρες ἔχομεν χαριστὲς.
How much per quintal ?	πόσον διὰ τὸ καντάρι
Give me a billet	δόσεμου ἓνα μπουλετὶ
How much do we pay the post-boy ?	πόσον πλερώνουν τοῦ ποστιέρη
Guide ! call me	ὀδιγὲ κράξεμου
Take care of my luggage	ἔχε φροντίδα διὰ τὰ ρούχαμου
I will give you a	ἐγὼ θέλω δόσο ἓνα
Boy ! carry this parcel to the Inn	παιδὴ, φέρεμου εἰς τὸ ξενοδοχεῖον.
Take care of my trunks	αὐτὰ ταρούχα
Take good heed	φύλαγε τὰ σεντούκιαμου
I will return immediately	ἔχεται εἰς φροντίδα
Pay my place	ἐγὼ γυρίζω πάραυτα
I will repay you	πλήρωσε διὰ ταμίνα τὸ νίμη
	ἐγὼ θέλω σου τὸ ἐπίστρεψω

How many leagues have we still to go? πόσες λέγες ἔχομενακόμη νὰ κά-
μομουν
Still two German miles ἀκόμη δυὸ μίλια τῆς Γερμανίας
When shall we get to the Inn; πότε θβάνομεν εἰς τὴν καπηλεῖον
Give me my portmanteau θέλη μου δόσες τὴν βαντάκαμου
Put it in a good place that it shall not be rubbed βάλετῃ εἰς ἓνα καλὸ μέρος νὰ μὴν τρίβετε
Put straw round it θετετὴν μὲ ἄχηρον
Can we lodge at the post-house? ἡμπόρουμεν νὰ καθίσω στὴν πόσ-
ταν
When shall we set out again? πότε ξαναμισευόμουν
Do we change horses? ἀλλάζομουν ἄλογα.

To the Book-binder and the Paper Merchant. Πρὸς τοὺς βιβλιον-δέσμι-
ους, καὶ πραγματευτῆς
τοῦ χαρτίου.

How much per volume for an octavo? πόσον γηρέβης τὸ πάσα βιβλίον,
διὰ μίαν εἰς ὄγδοο
Or a quarto? ἢ διὰ μίαν εἰς τέταρτον
And in coloured paper? καὶ εἰς τὸ χαρτὶ τοῦ χρομάτος
In calf or in morocco? ἀπὸ μοσκαριτόκαρα ἢ ἀπὸ μα-
ροκίνο
Gilt on the back χρυσομένον εἰς τὴν ράχην
Sew me this book instantly καρφοσέμου ἐτοῦτο τὸ βιβλίον
τὸ ὀγλιγορότερον
Bind it in the new fashion δέσσετο κατὰ τὴν νέαν μέθοδον
Without much expence χωρὶς νὰ ἀξίξῃ πολὴ
It must be pared πρέπη νὰ τὸ μουρέψῃς
There is no occasion to pare it δὲν εἶναι χρεῖα νὰ τὸ μουρέψῃς
Or very little ἢ πολὰ ὀλίγον
When shall I have it? πότε θέλῃ τὸ λάβω
Do it soon κάμετο ἐντιμώτατα
Give me a quire of writing paper δόσεμου τέτρατον χαρτὶ διὰ
γράφειμον
Have you an almanack? ἔχῃς ἓναν ἀλμανάκα
For the ensuing year? διὰ τὸν χρόνον τὸν ἐρχάμενον
Give me post paper δόσεμου χαρτὶ τῆς πόστας

Letter paper
For two pence
A white paper book
of great size
I have none ready made
I will get one made
I cannot wait

χαρτί διὰ γράφης
διὰ δυὸ σολδιά
ἓνα βιβλίον ἄσπρον
χοντρὸν
δὲν ἔχω καμωμένα
κάνω νὰ σοὺ κάμουν
δὲν ἠμπορῶ νὰ ἀκαρτερέσω.

Upon different Matters. Ἀπάνω εἰς διάφορα πράγματα.

I am a Frenchman
I am sick
I am engaged
I am a stranger
The gentleman is at his lodgings

ἔγω εἶμαι Φράντζεζος
εἶμαι ἄρρωστος
ἔχω κατεχόμενος
εἶμαι ξένος
ὁ κύριος εἶναι εἰς τὴν δικίαν

Is he up?
Is he not occupied?
Who is with him?
Can I speak with him?
Where is he?

εἶναι ἀσηκομένος
μὴν εἶναι ἐμποδισμένος
ποῖος εἶναι ἀντάρα μὲ αὐτὸν
ἠμπορῶ νὰ τοῦ ὁμιλίσω
ποῦ εἶναι αὐτὸς

Show me his room
You will oblige me
What do you want?

δείξεμου τὴν καμαράντου
ἐσὺ θέλη μὲ ὑποχρεῶνεις
τί ἐπιθυμᾷς

How does he do?
Are you a Swiss?
From what canton?

πὼς ἀπερνᾷ αὐτὸς (πὼς ἀκοθετε)
εἶσαι Σβίτζεζος
ἀπὸ τί μέρος

Have you been in France?
I have never travelled
Where are they?

ἐκαθίμεν εἰς τὴν Φράντζιαν
ποτὲ δὲν ἐταξιδέγα
ποῦ εἶναι αὐτοὶ

Have you been with the doctor?

ἐπῆγες εἰς τὸν κύριον διδάσκαλον

Do you know Mr. N.?
I want a hair-dresser
Have you it?
Show it to me
Where do you live?
In which street?

γνωρίζεις τὸν κύριον Ν.
ἐγὼ γιγέβο ἓνα περρουκέρι
ἔχης ἐσὺ ἐτοῦτο
δείξεμουτο
ποῦ κατοικᾷς
εἰς ποίαν στράτα

Gr. Gram.

κ

The name of the house ?
When will you have it ?

τὸ ὄνομα τοῦ σπιτιοῦ-
ποτὲ θέλη τὸ λάβης

To the Tailor.

Εἰς τὸν ράπτην.

Make me a coat
In this manner
Take the measure
Not too long nor too short

κάμεμου ἓνα φόρεμα
εἰς τούτον τὸν τρόπον
πάρεμου τὸ μέτρο
οὔτε πολὰ μακρὶ, οὔτε πολὰ
κοντὸ

The buttons of the cloth
This coat sits well

τὰ κουμπία ἀπὸ τὸ ἴδιον πράγμα
ἐτοῦτο τὸ φόρεμα μοῦ ἔρχετε
καλὰ

Take it for a model
The cloth must be damped
These pantaloons are too
tight

ἐπάρετο διὰ μῶδελον
πρέπε νὰ βρέξης τὸ ρούχον
ἐτοῦτα τὰ βρακιά μοῦ εἶναι
πολλὰ στενὰ

Make them larger
I don't like those that pinch
Bring me your pattern card
How much is the yard of
this

κάμετα πλέον πλατιά
δὲν ἀγαπῶ ἐκεῖνο ὅπου ἐνοχλῇ
φέρεμου τὸ χαρτὶ τῶν δοκεμιῶν
πόσον ἔχη ὁ πίκχη ἀπὸ ἐτοῦτο

Make an accmpt of the
whole

κάμεμου τὸν λογαριασμὸν εἰς
τὴν ὁλὸν

To how much will this coat
come

πόσομου ἔρχετε ἐτοῦτο τὸ φόρε-
μα

You must make it soon
I cannot wait

πρέπε νὰ τὸ κάμης ταχῇ
δὲν ἔμπορῶ νὰ προσμένω

I dont like the new mode

δὲν μοῦ ἀρέσαι ἡ νέα μὸδα

But neither the most antique

ἀλλὰ οὔτε καὶ τὸ πλεὰ παλαιὰ

The honest and decent is
good

τὸ σεμνὸ, καὶ τὸ πρέπον πάνε
καλὰ

Make me a travelling cloak

κάμεμου ἓνα ἑξοφόρητον ταξί-
διου

Pantaloons

βρακιά μακριὰ

An English riding coat

ἓνα τρίβων ἰγγλέζικον

With English buttons

μὲ κουμπία ἰγγλέζικα

Get me a pattern of them

ἑυρεσμου διὰ ἐνδειξή

*In paying.**Πληρώνοντας.*

How much do I owe you ?	τί σου χρεῶ τὸ
That is great	ἐτοῦτο εἶναι βαρὺ
You reckon too much	ἐσὺ λογαριάζεις πολὺ
Give a detailed accmpt	δόσεμου ἕναν λογαριασμόν, κα- ταλεπτὸν
Put it into figures	βάλετον εἰς ἀριθμὸν
Make an accmpt	κάμε ἕνα λογαριασμόν
You are mistaken	σφάλεις
You take down something	ἐσὺ ἀυγάσεις τί ἐξῶ
I made the bargain	ἔκαμα τὴν σίβασιν
I will only give you so much	δὲν θέλη σοῦ δόσο παρὰ τόσον
You will be satisfied	ἐσὺ θέλη μένης ευχαριστιμένος
You must be reasonable	πρέπει νὰ εἶσαι λογικὸς
I will remain your debtor	θέλη σοῦ μένω χρεόστης
I am a poor fellow	ἐγὼ εἶμαι ἕνας κακομῶρος
I have no more money	δὲν ἔχω πλέον δινάρια
Give me credit for the rest	κάμεμου ἐμπιστεύσιν εἰς τὸ ἐπι- λοίπον
I will pay you this evening	θέλη σοῦ τὸ πλερώσω ἀπόψε
I will receive money	θέλη λάβω ἄσπρα
Wait a little	ἀκαρτέρεσε ὀλίγον (πρόσμενε)
I expect money	ἐγὼ προσμένω ἄσπρα
There is the money	ἡδοὺ τὰ ἄσπρα σοῦ
Give it me	ἐπιτρέψεμου
Change me	ἄλασσεμου
I have no other money	δὲν ἔχω ἄλλα ἄσπρα
Give me money	δόσεμου ἄσπρα
Take paper money	πάρε γράματα
At how much loss ?	πόσον εἰς χάσιμον
Return it to the banker	ἐπιστρέψετα τοῦ μπανκιέρι
I have gold	ἔχω χρυσάφι
What price do you make it ?	τί παζάρι κάμνεις
This money does not pass	ἐτοῦτα τὰ ἄσπρα δὲν ἀπεργοῦν
It is forbidden	εἶναι ἐμποδισμένα
What is the value of this piece ?	τί ἀξίζει ἐτοῦτη ἡ μονέδα
Take that	λάβε ἐτοῦτο
Give me money of this place	δόσεμου ἄσπρα τούτου τοῦ τόπου
I have no other	δὲν ἔχω ἄλλα

Take which you please	ἔπαρε ὅτι σοῦ ἀρέση
You may do me this pleasure	ἢμπορούσες νὰ κάμους αὐτὴν τὴν χάρην
And keep it.	καὶ νὰ τὸ φύλαττας
I lose much	ἐγὼ χάνω πολὺ
Can you change me?	ἢμπορούσες νὰ μοῦ ἀλλάξεις
Who will take here this foreign money?	ποῖος πέρνη ἐδῶ τούτῃν μονέδα, τὴν ξενὴν.

DIALOGUE I.

Good day, Sir	καλημέρα, 'Αυθέντη
Your humble servant always	ταπεινὸς δοῦλος διαπαντός
Many years to you	πολλὰ τὰ ἔτη σᾶς
I salute you, Sir	'Αυθέντη, ἐγὼ σὲ χαιρετῶ
I am your servant	σοῦ ἔιμαι δοῦλος
Your lordship's servant	δοῦλος τῆς 'Εκλαμπρότητος σου
Salute him in my name	χαιρετᾶτε τὸν ἀπὸ ὄνομα μου
Good night	καλὴ νύκτα
Good night to you	ἔχετε καλὴν νύκτα
O! what wonder to see you here!	θαῦμα, νὰ φαίνεσαι εἰς ἐτοῦτα τὰ μέρη
Know, that I am at your orders	ἔξευρε, ὅτι ἔιμαι εἰς ταῖς προσ- ταγαῖς σου
What does your lordship command?	τί ὀρίζει ἡ ἀφεντεία σου
I salute you, handsome youth	σέ χαιρετῶ, ἔυμορφε Νέε
Your servant, Sir	δοῦλος τῆς ἀφεντείας σου
God preserve you	ὁ Θεὸς νὰ σοῦ δίδῃ ὑγείαν
Be served, and sit down, if you please	ἀπόμνε δουλεμένος, καὶ κάθισαι ἂν ὀρίσεις
From what country are you?	ἀπὸ ποῖον τοπὸν εἶσαι
When and why are you come to London?	πότε, καὶ διὰ τί, ἦλθες εἰς τὴν Λόνδρα
Can you speak English?	ἔξευρεις νὰ ὁμιλήσης 'Ιγγλέζικη
I have not sufficient courage Or from the house	δὴν μοῦ βαστᾷ ἡ καρδιά ἢ ἀπὸ τὸ σπῆτι

Who is it, who knocks at the gate?	ποιὸς ἔστιν ὁποῦ χτυπᾷ εἰς τὴν πόρταν
Good friends, open	φίλοι καλοὶ, ἀνοίξετε
Oh! wonderful	ὦ τοῦ θαύματος
Give up ceremony, and be easy with friends	ἄφῃσαι ταῖς τερεμονίαις, πράττε ἐλεύθερα μὲ τοὺς φίλους
Will you stay to dine with me?	θέλεις νὰ μείνης νὰ γευθῇς με ἐμένα
Let us go; go before, and I follow you	ἀς ὑπάγωμεν ὕπαγε ἐμπροστὰ, καὶ ἐγὼ ἀκολουθῶ
It belongs to you as a stranger, I am at home	ἐσένα πρέπει ὡς ξένος, ἐπειδὴ ἐγὼ εἶμαι οἰκιακὸς
It is my turn to-day, to-morrow yours, or some other day when we meet	σήμερον πρέπει ἐμένα, καὶ αὔριον ἔσσε ἡ ἄλλην ἡμέραν ὅταν ἀπαντοῦμεν
So, I have every wish to serve you, in whatever you wish to command me	μάλιστα, ἔχω κάθε ἐπιθυμίαν νὰ τὴν δουλεύσω, εἰς ἐκεῖνο ὁποῦ ἡ ἀφεντία τῆς θέλει νὰ μὲ προστάξῃ
Return shortly, I will be with you as much as you please	γύρισαι, διὰ τί, μετ' ὀλίγον, θέλει εἶμαι μαζί σου ὅσον θέλης
You must labour, and not lead a lazy life	πρέπει νὰ κοπίσῃς, καὶ νὰ μὴ ζῇς ζωὴν ὀκνηρὰν
I wish to do good works	θέλω νὰ κάμω καλὰ ἔργα
I-resign my services to your goodness	ἀφιερῶνω τὴν δουλεύειν μου τῆς ἐυλαβείας σου.

DIALOGUE II.

How do you do, Sir?	πῶς ἔχετε, ἀνθέντη, τὶ κάμνεις
So, so	ἔτζι καὶ ἔτζι
How does your father?	πῶς ἔχει ὁ πατὴρ σᾶς
Not so very well	ὄχι τὸσον καλά
Give a seat to the gentleman	δοῦς ἓνα σκαμνὶ εἰς τὴν ἀνθεντίαν τοῦ
It is not necessary	δὲν εἶναι χρεῖα
I pray you, be seated	σᾶς παρακαλῶ, καθήσετε
Excuse me, I must go	συγχωρήσατε μοῖ, πρέπει νὰ πηγαίνω
You are in great haste	ἔχετε μεγάλην βίαν

I come merely to know how you do	ἦλθα μόνον διὰ νὰ μάθω τὴν ὑγείαν σᾶς
I am sorry you go away so soon	μοῦ κακοφαίνεται πῶς μισεύετε ἔτζι, ὀγλίγωρα
I must call on a friend in the neighbourhood	ἔχω νὰ ἐπισκεφθῶ ἓνα φίλον ἐδῶ συμμα
Adieu, Sir	εἰς τὸ καλὸν, ἀυθέντη
Your humble servant	δοῦλος σᾶς ταπεινός
I salute you	σᾶς προσκυνῶ
Remember, come and see me often	ἐνθυμηθεῖτε, νὰ μὲ ἐπισκέπτεσθε συχνά
It is my duty	εἶναι χρέος μοῦ
Salute your father, and say to him that to-morrow I will see him	χαιρετάτε τὸν ἀυθέντην πατέρα σᾶς, καὶ εἰπέτε τοῦ πῶς ἀυριὸν θέλει ἔλθω νὰ τὸν ἰδῶ
I kiss your hands	σᾶς φιλῶ σᾶς χεῖρας
Adieu	εἰς τὸ καλὸν.

DIALOGUE III.

Where is your master?	ποῦ εἶναι ὁ ἀυθέντη σοῦ
He is in his chamber	εἶναι εἰς τὸν ὄντα τοῦ
Is he still asleep?	κοιμᾶται ἀκόμη
No, Sir, he is awake	ὄχι, ἀυθέντη, εἶναι ἐξυπνος
Is he up?	εἶναι ἀσηκωμένος
I don't know, go in and you will see	δὲν ἴξευζω, ἀυθέντη, πηγαίνετε μέσα, καὶ θέλει ἰδῆτε
Good day, Sir, how! still in bed?	καλὴ ἡμέρα, ἀυθέντη, πῶς; εἰς τὸ κρεβάτι ἀκόμη
Welcome, Sir, I went last night to bed very late	καλῶς ὀρίσετε, ἀυθέντη, ἐψὲς τὸ βράδυ ἐπλάγιασα πολλὰ ἀργά
What have you done then yesterday after supper?	τί ἐκάμετε λοιπὸν ἐψὲς μετὰ τὸν δεῖπνον
Just as I was going to sleep, my servant brought me a book on the part of a friend	εἰς καιρὸν ὅπου ἤθελα νὰ πλαγιαίσω, ὁ δοῦλος μοῦ ἔδωκεν μοῦ ἓνα βιβλίον ἐκ μέγρος ἑνός μοῦ φίλου
How! a book has hindered to go to sleep!	πῶς; σὲ ἐμπόδισε ἓνα βιβλίον νὰ πλαγιαίσης
Yes, certainly	ναὶ βέβαια

What book is it?

It is an Italian book, the most amusing I have ever read; it is a comedy entitled the Coffee-House. I think I saw the book last week in the printing office.

Have you read it?

No, I had not time.

I assure you, it is a book that contains wise maxims and particularly for every condition of life.

I feel curious to read it.

You will not find it here: I have had it sent with other books from Venice.

Will you allow me to request you a favor?

Command.

Do me the favor to leave it me for to-day.

καὶ τὸ βιβλίον ἔστιν

ἔστιν ἓνα βιβλίον Ἰταλικόν, τὸ πλέον νόστιμον, ὅπου νὰ ἐδιάβασα ποτέ· αὕτη ἔστιν μία κωμωδία ὀνομαζομένη ὁ καφενὲς αὐτὸ τὸ βιβλίον μοι φαίνεται νὰ τὸ ἴδα τὴν ἀπερασμένην ἐβδόμαδα εἰς τὴν τυπογραφίαν

τὸ ἀνέγνωσες

ὄχι, διὰ τὶ δὲν ἔιχα καιρὸν

σὲ βιβλαιῶν ἔστιν ἓνα βιβλίον ὅπου περιέχει σοφὰς γνώμας, καὶ διδασκαλίας διὰ κάθε κατὰστασιν ἀνθρώπων

ἔμειπε περίεργος νὰ τὸ ἀναγνώσω

ἔδω δὲν τὸ εὐρίσκεις· μοῦ τὸ ἔστειλαν μὲ ἄλλα βιβλία ἀπὸ τὴν Βενετίαν

μοῦ ἔστιν συγχωρημένον νὰ σᾶς παρακαλέσω διὰ μίαν χάριν ὀρίσετε

κάμετέ μοι τὴν χάριν νὰ μοῦ ἀφίσετε σήμερον.

DIALOGUE IV.

John

Your commands, Sir

Quick, light a fire, and dress me

The fire is lit

Give me my shoes and coat

There they are Sir

Where are my silk stockings?

They are worn, and I gave them to be mended by the servant

You have done right

Ἰωάννα

τί ὀρίσεις, ἀυθέντη

γλίγωρα, ἀναψε φωτίαν, ἔνδυσε με

ἡ φωτία ἔστιν ἀναμμένη

δόσε μοι τὰ παπούτζια μου, καὶ τὸ φόρεμα μου

ὀρισε, ἀυθέντη

ποῦ ἔστιν τὰ μεταξωτά μου καλ-τζούνια

ἔστιν τρύπια, καὶ τὰ ἔδωσα νὰ τὰ φθιάσῃ ἡ δούλη

καλὰ ἔκαμες

What dress will you put on to-day?	ποῖον φόρεμα φερεῖτε σήμεραν
Black, because I have to pay a visit of condolence	τὸ μαῦρον, διὰ τί πρέπει νὰ πηγαίνω νὰ συλυπηθῶ
Bring me water to wash, then come comb me	φέρε μοῦ νερὸν νὰ νιφθῶ, καὶ ὕστερον ἔλα νὰ μὲ κτενίσῃς
Here I am with the box and combs	ἐδῶ εἰμαι μὲ τὸ κουτί τῶν κτενίων
Is it orange water?	εἶναι νεραντζόνερον
Yes, Sir	ναί, ἀνθέντη
Give me first water to rinse my mouth	δόσε μοῖ πρώτον νὰ πλύνω τὰ δοντιὰ μου
What are you about! with that comb you wound me, take another better and smoother	τὶ κάμνεις; μὲ αὐτὸ τὸ κτένι μὲ καταπληγώνεις, ἔπαρε ἓνα ἄλλο μαλακώτερον, καὶ ἰσιώτερον
Go to school and see if master has done the lesson	πήγαίνε εἰς τὸ σχολεῖον νὰ ἰδῇς ἂν ὁ κύριος ἐτελειῶσε τὴν ἀνάγνωσιν
How! is he done?	πῶς; ἐτελειώσας
Yes, well done.	ναί, ἀνθέντη, εὖγε.

DIALOGUE V.

George, bring us something to breakfast.	Γεώργιε, φέρεμας κάτι τὶ νὰ προαριστήσωμεν
I serve you presently	σᾶς δουλεύω εὐθὺς
And what do you think of this book?	καὶ ἔτσι πῶς σᾶς φαίνεται αὐτὸ τὸ βιβλίον
It is excellent, I assure you, I am very glad to have read it	ἐξαίρετον, σᾶς βεβαιῶνω, εἰμαι πολλὰ εὐχαριστημένος ὅπου τὸ ἐδιάβασα
Was I not right to go late to bed for such a book?	δὲν εἶχα δίκαιον, νὰ πλαγιάσω ἄργα δι' αὐτὸ τὸ βιβλίον
Yes, certainly	ναί, βέβαι
Gentlemen, pray excuse me if I come without the breakfast, as I dont know what you chuse, chocolate or coffee	ἀνθέντη, παρακαλῶ νὰ μὲ συχωρήσετε ἂν ἔρχομαι χωρὶς τὸ προάριστον, ἐπειδὴ δὲν ἔξεύρω τί θέλει ὁ ἀνθέντης, τὴν τζηκολάταν ἢ τὸν καφέ
Which you like	ὃ τί θέλεις

- What I like ! but my taste differs greatly from yours
 Very well, bring us according to your taste.
 Gentlemen, here is what my taste offers you
 What is this ? ham ?
 This is my taste
 Oh ! rascal do you make game of us
 No, gentlemen, my taste prefers ham to all your chocolate and coffee
 Well, bring us a table-cloth, plates, knives and forks
 Wash the cups ; taste this ham, how do you like it ? what do you say ?
 It is excellent
 Give us something to drink
 Here is a glass of good Cyprus wine in place of chocolate
 Gentlemen, I thank you for your goodness
 How ? are you going away ?
 Yes, it is late
 Wait, we will go together
 Give me my hat and my sword
 Let us go
 Until I have the honor to see you again
 Adieu, I pray you come often to breakfast, according to the taste of my servant
- ὁ τί θέλω ; μὰ ἡ ὄρεξις μου διαφέρει ἀπὸ τῆν ἐξικὴν σᾶς
 καλὰ, καλὰ, φέρε μᾶς κατὰ τῆν ὄρεξιν σου
 ἀνθέντη, ἰδοῦ ἐκεῖνο ὅπου σᾶς ἡ ὄρεξις μου προσφέρει
 τί εἶναι αὐτὸ ; χοιρομέρι
 εἶναι κατὰ τῆν ὄρεξιν μου
 Ἀπονηρῆ, μᾶς περιγελαῖς
 ὄχι, ἀνθέντη, ἀλλ' ἡ ὄρεξις μου ἀγαπᾷ περισσότερον τὸ χοιρομέρι παρὰ ὅλην σᾶς τῆν τζηκολάταν καὶ τὸν καφέ
 ᾶς εἶναι, βάλε ἓνα τραπεζομάντυλον, δόσε μᾶς πιάτα, μαχαίρια, καὶ πηροῦνια
 πλύνε τὰ ποτήρια. γευθῆτε ἀπὸ αὐτὸ τὸ χοιρομέρι πῶς σᾶς φαίνεται ; τί λέγετε
 εἶναι ἐξαιρετον
 δόσε μᾶς νὰ πινῶμεν
 ἰδοῦ, ἓνα ποτήρι ἀπὸ καλὸν κυπριότικον εἰς τόπον τῆς τζηκολάτας
 ἀνθέντη, σᾶς εὐχαριστῶ εἰς τὴν καλοσύνην σᾶς
 πῶς ; πηγαίνετε
 ναι, εἶναι ἀργὰ
 προσμείνετε, πηγαίνομεν ἀντάμα
 δὸς μου τὸ καππέλλον μου καὶ τὸ σπαθί μου
 ᾶς πηγαίνομεν
 μένω μὲ τὴν τιμὴν νὰ σᾶς ξαναἰδῶ
 εἰς τὸ καλόν, παρακαλῶ νὰ ἔρχεσθε συχνὰ νὰ προαριστήτε κατὰ τῆν ὄρεξιν τοῦ δούλου μου.

DIALOGUE VI.

- What news have we? τί νέον ἔχομεν
 I have heard nothing δὲν ἤκουσα τίποτες
 What do they talk about? τί ὁμιλοῦν
 They talk of almost nothing σχεδὸν τίποτες δὲν ὁμιλοῦν
 Have you heard nothing of ἤκουσες τίποτες διὰ τὴν ἐκστρα-
 the expedition? τείαν
 I have heard they conducted ἤκουσα πῶς ἐφέρθηκαν κατὰ
 themselves as usual, that τὸ συνηθισμένον, ἤγουν, κατὰ
 is, very gallantly πολλὰ ἀνδρείως
 What is said at court? τί λέγουσιν εἰς τὴν αὐλὴν
 They talk of certain regula- ὁμιλοῦν διὰ τίνας διαρθρώσεις
 tions
 Tell me if it is true what εἶπε μοῦ ἔιναι ἀληθινὸν ἐκεῖνο,
 they say of Mr.—— ὅπου λέγουν διὰ τὸν δεῖνα——
 What do they say of him? τί λέγουσι διὰ αὐτὸν
 They say he was robbed λέγουσι πῶς τὸν ἐκλεψαν ἐφές
 yesterday τὸ βράδυ
 I don't know, but I believe δὲν ἰξεύρω, μὰ τὸ πιστεύω, διὰ
 it, the city swarms with τὴ πόλις ἔιναι γεμμάτα ἀπὸ
 robbers κλέπτας
 They say also, that, the day λέγουσι ἀκόμη πῶς προχθές ἐσ-
 before yesterday, they κότωσαν τὸν——
 killed—
 Who murdered him? ποῖος τὸν ἐσκότωσε
 Two villains attacked him δύο κακαποιοὶ, ὅπου τὸν ἐκτύ-
 in the street πησαν εἰς τὴν στράταν
 Is the cause of it known? ἔιναι γνωστὸν τὸ αἴτιον
 It is said he spoke wrong- τρέχει λόγος πῶς ὠμίλησεν
 fully of them, and that ἄσχημα δι' αὐτοὺς, καὶ πῶς
 he gave one of them a ἔδωκεν ἓνα ράπισμα εἰς ἓνα
 blow ἀπὸ αὐτοὺς
 I don't believe it δὲν τὸ πιστεύω
 Nor do I believe it *Ουτε ἐγὼ δὲν τὸ πιστεύω
 Whatever may be the mo- ὁ τί καὶ ἂν ἔιναι, θέλει τὸ μάθω-
 tive, we shall know it μεν ὀγλίγωρα
 soon

DIALOGUE VII.

Give me a sheet of paper, δόσμοι ἕνα φύλλον χάρτι, ἕνα
 a pen, and the inkstand κοντήλι, καὶ τὸ καλαμάρι
 Go into my study, you will ἔμβα μέσα εἰς τὸ σπουδαστήρι-
 there find on the table, ον μου, καὶ θέλει εὔρεις ἐπάνω
 what you want εἰς τὴν τράπεζαν, ὅ τι σοῦ
 χρειάζεται

There are no pens there δὲν εἶναι κοντήλια
 There are several in the εἰς τὸ καλαμάρι εἶναι πολλὰ
 inkstand

Yes, but they are not good ναί, μὰ δὲν εἶναι καλὰ

Here are others νὰ ἄλλα

They are not cut, that is to δὲν εἶναι χωρισμένα, δηλαδὴ
 say, mended φκιασμένα

Give me your penknife δὸς μοι τὸ κοντηλομαχαίρισον.

Do you know how to make ἰξεύρεις νὰ φκιάνης τὰ κοντήλια
 pens?

I make them in my way τὰ φκιάνω κατὰ τὴν γνώμην μου

Whilst I finish this letter, ἕως ὅπου νὰ τελειώσω τούτην
 do me the favor to fold γραφὴν, κάμει μου τὴν χάριν
 up that other διπλῶσαι αὐτὰς τὰς ἄλλας

With what seal shall I seal με ποίαν βούλλαν θέλεις νὰ τὰς
 it? • βουλλώσω

Mark it with my seal βούλλωσέ τας με τὴν βούλλαν
 μου

What wax must I take? τὶ βούλλοκέρι νὰ βάλλω

Put either red or black, it βάλλε κόκκινον, ἢ μαῦρον, δὲν
 does not signify με μέλει

Here, I have done writing ἰδοῦ ἐτελείωσα νὰ γράψω

Then seal the letter βούλλωσαι λοιπὸν τὴν γραφὴν

Ah! I have forgotten to ὄχ, ἀλησμόνησα νὰ βάλω τὸν
 put the date καιρὸν

What day of the month? πόσας τοῦ μηνὸς ἔχομεν

We have to-day the 10th ἔχομεν σήμερον δέκα

Where is the sand? ποῦ εἶναι ὁ ἄμμος

Have you no more sand? δὲν εἶχες ποτὲ ἄμμον

There is some in the sand- εἶναι εἰς τὴν ἀμμοθήκην
 box

Demetrius, take my letters Δημήτριε, φέρε τὰς γραφάσμου
 to the post, and remem- εἰς τὴν πόσταν, καὶ ἐνθυμήσου
 ber to pay them νὰ πληρώσης

Yes, sir, but I have no money
 Here is a crown
 Go quickly, and return immediately

να, ἀυθέντη, μὰ δὲν ἔχω ἄσπρα
 να μίαν δόππιαν
 ὕπαγε ὀγλίγωρα, καὶ γύρισε
 εὐθύς.

DIALOGUE VIII.

What do you wish, Sir?
 I wish to buy cloth to make a coat
 Here you will find the best English and French cloth
 Show me the best you have
 See, here is one very pretty, and quite fashionable
 It is pretty, but I don't like the colour
 Here is another piece lighter
 The colour pleases me, but the cloth is not stout, it seems too slight
 See here another piece: so beautiful a cloth you will not find elsewhere: the cloth is excellent
 It is good, how much do you sell it the yard?
 Without telling you a penny too much, it is worth six shillings
 I am not accustomed to make many words, I beg you tell me the lowest price
 I have told you, Sir, it is worth so much

τί ἐπιθυμεῖτε, ἀυθέντη
 ἀγαπούσα να ἀγοράσω ρούχον
 δια να φθιάσω ἓνα φόρεμα
 ἐδῶ θέλει εὑρετε τὰ καλλίτερα
 ρούχα τῆς Φράντζας καὶ τῆς
 Ἀγγλίας
 δείξαι μου τὸ καλλίτερον ὁποῦ
 να ἔχης
 ἰδοὺ ἓνα ἑυμορφότατον, καὶ ὁποῦ
 εἶναι τῶρα εἰς χρῆσιν
 ἑυμορφον εἶναι, ὅμως τὸ χρώμα
 δὲν μοι ἀρέσει
 ἰδοὺ ἓνα κομμάτι ἀνοιχτότερον
 μοι ἀρέσκει τὸ χρώμα, ἀλλὰ τὸ
 ρούχον δὲν εἶναι δυνατὸν, καὶ
 μοι φαίνεται πολλὰ ἑλαφρὸν
 ἰδοὺ ἓνα ἄλλε κομμάτι: τετοιν
 ἑυμορφον ἀλλοῦ δὲν τὸ εὐρίσ-
 κετε: τὸ ρούχον εἶναι ἐξαιρε-
 τόν
 καλὸν εἶναι· πόσον μοῦ τὸ δίδεις
 τὴν πῆχυν
 χωρὶς να σᾶς εἰπῶ ἓνα λιανὸν
 περισσότερον, ἀξίσει ἐξ γρόσια
 ἐγὼ δὲν εἶμαι συνηθισμένος να
 κάμνω πολλὰ λόγια, σὲ παρα-
 καλῶ εἰπὲ μοῦ τὴν ὑστέρην
 τιμὴν
 σᾶς τὴν εἶπα, ἀυθέντη, τόσοι
 ἀξίσει

- It is much. I will give you *ἔναι πολλὸν, σοὶ δίδω τέσσαρα*
 four shillings *γρόσια*
 But you have asked me the *μὰ αὐθέντη μου ἡτήσετε τὴν*
 lowest price, and I have *ὑστερὴν τιμὴν, καὶ ἐγὼ σᾶς*
 told you it *τὴν εἶπα*
 Come, cut me off four *ἔλα κόψαι μου τέσσαρες πῆχες*
 yards
 I am sorry, Sir, I cannot *μοῦ κακοφαίνεται αὐθέντη, ὅπου*
 serve you *δὲν ἡμπορῶ νὰ σᾶς δουλεύσω*
 Why? *διὰ*
 Because it costs me above *διὰ τὸ μοῦ κοστίζει περισσότερον*
 five shillings *ἀπὸ πέντε γρόσια*
 Is it possible? *ἔναι δυνατόν*
 I assure you as a man of *σᾶς ὁμνῶ ὡς ἄνθρωπος τιμημέ-*
 honor, if I give it for five *νος, ὅτι ἂν σᾶς τὸ ἀφίσω διὰ*
 shillings, I do not gain a *πέντε γρόσια δὲν κερδίζω οὔτε*
 penny *ἓνα ἄσπρον*
 Well, I will give you five *ὥς ἔναι, σοὶ δίδω πέντε γρόσια*
 shillings, that I may not *διὰ νὰ μὴ περιπατῶ ἀπὸ*
 go from shop to shop *ἐργαστῆρι εἰς ἐργαστῆρι*
 Will four yards be enough? *σᾶς φθάνουν τέσσαρες πῆχες*

DIALOGUE IX.

- I salute you, Sir *σᾶς χαιρετῶ αὐθέντη*
 Your most humble servant : *δοῦλος σᾶς ταπεινός, τί ὀρίζετε*
 what are your commands?
 I want to buy cotton *ἤθελα νὰ ἀγοράσω βάμπακι*
 Enter, and satisfy yourself *ὀρίζετε μέσα, καὶ θέλει μείνετε*
εὐχαριστημένος
 Do you want much? *σᾶς χρειάζεται πολὺ*
 30 or 40 bales *τριάκοντα, ἢ τεσσαράκοντα σακ-*
κία
 Do you wish the finest? *ἀγαπάτε ἀπὸ τὸ φιλότερον*
 No, I want 20 bales of the *ὄχι, θέλω ἑικοσι σακκία ἀπὸ*
 finest, ten of the inferior, *τὸ φιλότερον, δέκα ἀπὸ τὸ*
 and ten of the middling *κατώτερον, καὶ δέκα ἀπὸ τὸ*
μεσακόν

Gr. Gram.

L

Here is the finest you can see ἰδοὺ ἀπὸ τὸ ψιλότερον, ὅπου
 see ἡμπορεῖ τινὰς νὰ ἰδῇ

For how much will you sell it to me? πρὸς πόσον μοῦ τὸ δίδετε

Without telling you a florin more, I leave it to you. χωρὶς νὰ σᾶς εἰπῶ ἓνα φιορίνι
 for 55 florins περισσότερον σᾶς τὸ ἀφίνω
 διὰ 55 φιορίνια

How, 55 florins? πῶς 55 φιορίνι

I have bought some to-day for 40 ἐγὼ ἀγόρασα σήμερον πρὸς 40
 for 40

That may be, but not of this quality ἴσως, ἀλλ' ὅχι παρόμοιον
 this quality

There is but little difference ὀλίγη διαφορὰ εἶναι

But there is also a little difference between 50 and 55 florins μὰ ὀλίγη διαφορὰ εἶναι ὁμοίως
 ἀνάμεσα εἰς τὰ 50, καὶ τὰ
 55 φιορίνια

If you give it me for 50 florins, I assure you that ἀν μοι τὸ ἀφίσσετε πρὸς 50, σᾶς
 florins, I assure you that βεβαιῶνω πῶς ὅχι μόνον θέλει
 not only will you have λάβετε τὰ ἄσπρα σᾶς εἰς
 your money down, but μετρητὰ, ἀλλ' ἀκόμη τὸν κάθε
 even every year I will χρόνον θέλει ἀγοράζω διάφορα
 buy several bales κοντάρια

To shew you the disposition διὰ νὰ σᾶς δείξω τὴν ἔφεσιν, ὅπου
 I have to serve you, I ἔχω νὰ σᾶς δουλεύσω, σᾶς
 leave it you for 52 τὸ ἀφίνω διὰ 52

Well, I give you 52 florins, ἀς εἶναι, σᾶς δίδω 52, φιορίνια,
 but on condition, that μὲ συμφωνίαν ὅμως ἀπ'
 henceforth I shall be ἐδῶ καὶ ἔμπροσθεν νὰ εἶμαι
 sure of the good quality, βέβαιος διὰ καλὸν πρᾶγμα,
 moderate prices, and quick μετρίαν τιμὴν, καὶ ὀγλίγωρον
 dispatch στάλισμον

If you will have the goodness to inform me the ἀν λάβετε τὴν καλοσύνην νὰ
 quality you want, and the μοῦ σημειῶνετε τὴν ποιότητα,
 quantity you have occasion ὅπου ἐπιθυμεῖτε, καὶ τὴν ποσ-
 for every year, you ότητα, ὅπου χρειάζεσθε τὸν
 will be satisfied κάθε χρόνον θέλει μείνετε ἐυ-
 χαριστημένος

You will have your money τα ἄσπρα σᾶς θέλει τὰ ἔχετε
 always in bills of exchange πάντοτε εἰς καμπιάλαις πρὶν
 before the dispatch of the στείλετε τὸ πρᾶγμα
 goods

After dinner, I will go with you, we will weigh the merchandize, we will strike off the tare, and I will pay you in ready money

μετὰ τὸ γεῦμα θέλει ἔλθω, θέλει ζυγιάσωμεν τὸ πρᾶγμα, θέλει ἀφαιρέσωμεν τὴν τάραν, καὶ θέλει σᾶς πληρώσω εἰς μετρητὰ .

Very well Sir, I wait on you

ὡς εἶναι ἀνθέντη σᾶς προσμένω.

EXTRACTS FROM ROMAIC AUTHORS.

FROM ÆSOP'S FABLES.

Ἀετὸς, καὶ Ἀλεποῦ. α'. 1.

Ἀετὸς, καὶ Ἀλεποῦ κάμνοντας φιλίαν ἀνῆλμεσόν τοὺς, ἀποφάσισαν νὰ κάμουσιν ταῖς κατοικίαις τοὺς σιμά, διὰ νὰ ἔχουσιν ἀφορμὴν, νὰ συναναστρέφονται συχνὰ, καὶ μὲ τοῦτον τὸν τρόπον νὰ κρατοῦσιν πλέον σταθερὰν καὶ βεβαίαν τὴν φιλίαν τοὺς. Ὁ Ἀετὸς τὸ λοιπὸν ἔκαμε τὴν φωλεάν του εἰς ἓνα ὑψηλὸν δένδρον. καὶ ἡ Ἀλεποῦ ὁμοίως εἰς κάποια χαμόδενδρα, ὅπου ἦτον ἐκεῖ σιμά. ἦλθε καιρὸς νὰ γεννήσῃ ἡ Ἀλεποῦ, καὶ ἐγέννησεν εἰς τὴν φωλεάν της. Μίαν φορὰν μισεύοντας ἀπὸ τὴν φωλεάν της, καὶ πηγένοντας νὰ βοσκήσῃ, ὁ Ἀετὸς μὴν ἔχωντας τί νὰ φάγῃ, ἐξαπέταξε κάτω εἰς τὴν φωλεάν τῆς Ἀλεποῦς, καὶ πέρνωντας τὰ παιδία της, τὰ ἀνέβασεν εἰς τὴν φωλεάν του, καὶ τὰ ἔφαγε μαζὴ μὲ τὰ πουλῖα τοῦ. Ἡ πτωχὴ ἡ Ἀλεποῦ στρεφομένη ἀπὸ τὴν βοσκὴν, καὶ μανθάνοντας τὰ γενόμενα, ἐλυπήθη, ὅχι τόσον διὰ τὸν θάνατον τῶν παιδίων της, ὅσον διατὶ ἔβλεπε, πῶς ἦτον ἀδύνατον, νὰ ἐκδικηθῇ ἐναντίον τοῦ Ἀετοῦ· καὶ ἐπειδὴ χερσαία ὄντας, δὲν ἠμπόρειε νὰ κατατρέχῃ ἓνα πτηνόν, διὰ τοῦτο ἔκαμεν ἐκεῖνο, ὅπου ἔχουσιν συνήθειαν, νὰ κάμνουσιν οἱ ἀδύνατοι ἐναντίον τῶν δυνατῶν, ἡγοῦν ἐστάθη ἀπὸ μακρὰν, καὶ ἐκαταγράσθη τοῦ Ἀετοῦ. Δὲν ἐπέρασεν οὐδὲ πολὺ οὐδὲ ὀλίγον, καὶ ὁ Ἀετὸς ἐξαπέταξε κάτω, καὶ ἐπῆρε μὲ ὅλα τὰ κάρ-

βουνα ἓνα κομμάτι ἀπὸ μίαν αἶγα, ὅπου ἐθυσιάζασι κάποιοι εἰς ἓνα χωράφι ἐκεῖ σιμὰ, καὶ τὸ ἀπόθεσεν εἰς τὴν φωλεάν του. Τότε φυσῶντας ἄνεμος, ἀνάψασι τὰ κάρβουνα, καὶ ἔπιασεν ἡ φωλεὰ τοῦ Ἀετοῦ. Εὐθὺς τὰ Ἀετόπουλα ὄντας ἀκόμῃ μικρὰ, καὶ μὴν ἡμπορῶντας νὰ πετάξουσιν, ἔπεσαν εἰς τὴν γῆν. Ἡ Ἀλεποῦ τρέχοντας, τὰ ἐκατάφαγεν ὅλα ἐμπροστὰ εἰς τὸν Ἀετόν.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος εἶναι διὰ ἐκείνους, ὅπου ἀδικοῦσι τὴν φιλίαν, ἐναντίον εἰς τοὺς ὁποίους ἀγκαλὰ καὶ οἱ φίλοι διὰ ἀδυναμίαν δὲν ἡμποροῦσι νὰ ἐκδικηθοῦσιν, ὁ Θεὸς ὁμῶς δὲν τοὺς ἀφίνει ἀτιμωρήτους.

Ἀλεποῦ, καὶ Τράγος. β'. 2.

Ἀλεποῦ, καὶ Τράγος ἐδίψησαν, καὶ ἐκατέβησαν εἰς ἓνα πηγὰδι νὰ πιοῦσι, καὶ ὅταν ἔπιαν νερὸν, ὁ Τράγος ἐλογιάζε, πῶς νὰ ἀναβῇ· καὶ ἡ Ἀλεποῦ λέγει· χαίρου, ὅτι εὗρηκα τρόπον πῶς νὰ ἀναβῶμεν καὶ οἱ δύο· εἰς σταθῆς ὁρθὸς μὲ τὰ κέρατα, καὶ τὰ ἐμπροσθινὰ ποδάρια νὰ τὰ ἀκουμπίσῃς εἰς τὸν τοῖχον, καὶ τὰ κέρατα νὰ τὰ ὀρθώσῃς ἐπάνω, ἐγὼ θέλω πατήσῃς εἰς ταῖς πλάταις σου, καὶ ἐκ τῶν κεράτων θέλω ἀπηδήσῃς ἔξω, καὶ τότε θέλωσε σύρει καὶ ἐσένα ἀπὸ πάνω. Ἐπίστευσέν της ὁ Τράγος, καὶ ἔκαμε τὸ θέλημά της· καὶ ὅταν ἡ Ἀλεποῦ εὐγῆκεν ἔχαιρεν· ὁ δὲ Τράγος τὴν ἐμέμφετο πολλὰ, ὅτι δὲν τὸν εὐγαλεν ἔξω, καθὼς τοῦ ἔταξε, καὶ ἡ Ἀλεποῦ τοῦ λέγει· ἂν εἶχες τόσα μυαλὰ, ὅσας τρίχες ἔχεις εἰς τὸ πηγοῦνι, δὲν ἤθελες κατεβῆναι, εἰς πρῶτον δὲν ἤθελες ἰδῆναι, πῶς νὰ ἀναβῇς.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι ὁ φρόνιμος ἄνθρωπος πρέπει πρῶτον νὰ λογιᾷ τὸ πρᾶγμα, πῶς θέλει καταντίσει, ἔπειτα νὰ τὸ ἀρχίσῃ.

Ἄετος, καὶ Κάνθαρος. γ'. 3.

Κατατρεχόμενος μίαν φοράν ἕνας Λαγὼς ἀπὸ ἑνα Ἄετον, ἐπρόσφυγεν εἰς τὴν κατοικίαν ἑνὸς Κανθάρου, παρακαλῶντας τὸν Κάνθαρον, νὰ τὸν φυλάξῃ, καὶ νὰ τὸν γλυτώσῃ ἀπὸ τὸν Ἄετον. Ὁ Κάνθαρος ἔκαμε μεγάλαις παρακάλεσες τοῦ Ἄετος, νὰ μὴ τὸν φονεύσῃ, καὶ τὸν ἐξώρχιζεν εἰς τὸν Δία, λέγωντάς του, νὰ μὴν ἀποβλέψῃ εἰς τὴν μικρότητα ἐκείνου, ὅπου παρακαλεῖ, μόνον νὰ τὸ κάμῃ διὰ ἀγάπην τοῦ Διός. Ὁ Ἄετος μὲ μεγάλην ὀργὴν καὶ ὑπερηφάνειαν κτυπῶντας μὲ τὴν πτέρυγάν του τὸ Κάνθαρον, ἄρπαξε τὸν Λαγὼν, καὶ τὸν ἔγαγεν. Ὁ Κάνθαρος ἐπέταξεν ὁμοῦ μὲ τὸν Ἄετον ἕως εἰς τὴν Φωλεάν του, καὶ ἐκεῖ ἐυρίσκοντας τὰ αὐγά τοῦ Ἄετος, τὰ ἐκύλισε, καὶ ῥίπτωντάς τα εἰς τὴν γῆν, τὰ ἐκατασύντριψεν. Ὁ Ἄετος λυπηθεὶς πολλὰ, τὴν δεύτην φοράν ἔκαμε τὰ αὐγά του εἰς ἕνα ὑψηλότερον τόπον· καὶ ἐκεῖ πάλιν ὁ Κάνθαρος ἔκαμε τὸ ὅμοιον. Ὁ Ἄετος μὴν ἰξεύρωντας πλέον τί νὰ κάμῃ, ἢ ποῦ νὰ κάμῃ τὰ αὐγά του, ἐπῆγεν ἐπάνω εἰς τὸν οὐρανὸν, καὶ ἔκαμε τὰ αὐγάτου εἰς τὴν ποδίαν τοῦ Διός, παρακαλῶντάς τον, νὰ τὰ φυλάττῃ. Ὁ δὲ Κάνθαρος ἔκαμε μίαν μπάλαν κόπρου, καὶ ἀναβαίνοντας εἰς τὸν οὐρανὸν, τὴν ἔβαλεν εἰς τὸν κόλπον τοῦ Διός. Ὁ δὲ Ζεὺς σηκωνόμενος ἐπάνω παρευθὺς, διὰ νὰ τινάξῃ τὴν κόπρον ἀπὸ τὸν κόλπον του, ἔπεσαν τὰ αὐγά ἀπὸ τὴν ποδίαν του, καὶ ἐτζακίσθησαν· μαθαίνοντας δὲ ἀπὸ τὸν Κάνθαρον, πῶς ἐκεῖνο τὸ ἔκαμε, διὰ νὰ ἐκδικηθῇ ἀπὸ τὸν Ἄετον, ὁ ὁποῖος ὁ Ἄετος, ὅχι μόνον ἀδίκησε τὸν Κάνθαρον, ἀλλ' ἠσέβησε καὶ εἰς τὸν Δία, εἶπε τοῦ Ἄετος, πῶς ἐκεῖνο, ὅπου ἔγινεν, ἔγινεν ἀπὸ τὸν Κάνθαρον; μὲ δίκαιον. Μὴ θέλωντας δὲ ὁ Ζεὺς, νὰ ἐξαλειφθῇ τὸ γένος τῶν Ἀετῶν, ἐπαρακάλεσε τὸν Κάνθαρον, νὰ κάμῃ διαλλαγὴν μὲ τὸν Ἄετον. Μὴ πειθομένου δὲ τοῦ Κανθάρου, ἔκαμεν ἀπὸ τότε καὶ ἔμπροσθεν, ὅτι ὁ

Ἄετος νὰ κάμνη τὰ αὐγά του τότε, ὅταν δὲν φαίνωνται Κάνθαροι.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, πῶς δὲν πρέπει νὰ καταφρονῇ τινὰς κανένα ἄνθρωπον, ἀγκαλαὶ καὶ νὰ εἶναι ὁ μικρότερος, ἐπειδὴ δὲν εἶναι κανένας, ὅπου ἀδικούμενος δὲν θέλει ἢ μπορέσει νὰ ἐκδικηθῇ ἢ μὲ ἓνα τρόπον, ἢ μὲ ἄλλον.

Ἄλεπού, καὶ Λεοντάριον. δ'. 4.

Ἄλεπού ποτὲ δὲν εἶδε Λεοντάρι, καὶ κατὰ τύχην τὸ ἀπάντησε, καὶ ὅταν τὸ εἶδεν, εἰς τὸ πρῶτον ἦλθε νὰ ἀποθάνῃ ἀπὸ τὸν φόβον της· καὶ πάλιν δευτέραν φοράν τὸ εἶδε, καὶ ἐφοβήθη, πλὴν οὐχὶ ὡσὰν τὸ πρῶτον, καὶ πάλιν τὸ εἶδε τρίτην φοράν, καὶ τόσον ἐθάρσεψεν, ὅτι ἐπῆγε νὰ τοῦ συντύχῃ.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι ἡ συνήθεια κάμνει τὰ φοβερὰ πράγματα, καὶ τὰ καταφρονοῦμεν, ὅταν τὰ θεωροῦμεν πολλαῖς φοραῖς.

Ἀηδῶν, καὶ Ἰέραξ. ε'. 5.

Ἀηδῶνι ἐκάθετο εἰς δένδρον, καὶ ἐκοιλάδει, καὶ ἔνα Γεράκι τὸ εἶδε, καὶ τὸ ἐπίασε νὰ τὸ φάγῃ· καὶ τὸ Ἀηδῶνι λέγει πρὸς τὸ Γεράκι, μὴ μὲ φάγῃς, ὅτι εἶμαι πολλὰ μικρὸν, καὶ δὲν σοῦ θέλω χορτάσει τὴν κοιλίαν· πλὴν ἂν θέλῃς νὰ χορτάσῃς, κυνήγησε ἀπὸ ἄλλα ὄρνεα μεγαλότερα· καὶ τὸ Γεράκι λέγει ὅτι λωλὸς εἶμαι, ἐὰν τὴν τροφήν ὅπου ἔχω εἰς τὸ στόμα μου, ἀφήσω, καὶ γυρεύσω ἄλλην, ὅπου δὲν τὴν βλέπω.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι πολλοὶ ἄνθρωποι εἶναι τόσοι πολλὰ λωλοὶ, ὅτι διὰ τὴν ἐλπίζουσαν νὰ κερδήσουν περισσὰ, χάνουν καὶ ἐκεῖνο, ὅπου ἔχουν εἰς τὰ χερίά τους.

Κουνάδι, καὶ Ἀλέκτορας. ς. 6.

Κουνάδι ἐπίασεν Ἀλέκτορα, νὰ τὸν φάγῃ μὲ δίκαιον τρόπον, καὶ ἄρχισε νὰ τὸν κατηγορῇ, ὅτι ἐνοχλεῖ τοὺς ἀνθρώπους τὴν νύκτα, καὶ δὲν τοὺς ἀφίνει νὰ ἀναπαύωνται· καὶ ὁ Ἀλέκτορας εἶπον, ὅτι τὸ κάμνω διὰ ὠφέλειαν, καὶ τοὺς ἐξυπνῶ, διὰ νὰ δουλεύουν· καὶ πάλιν τὸ Κουνάδι τὸν ἐκατηγόρει, πῶς εἶναι ἀσελγῆς, καὶ αἰμομίκτης, νὰ σμίγεται τὴν μάννα του, καὶ ταῖς ἀδελφαῖς του· καὶ ὁ Ἀλέκτορας λέγει· καὶ τοῦτο διὰ ὠφέλειαν τῶν ἀνθρώπων τὸ κάμνω, διὰ νὰ γεννοῦσιν αὐτὰ πολλὰ· καὶ τὸ Κουνάδι εἶπεν, ἀλλ' εἰς τὴν ἑσχέρειαν τόσαις ἀπολογίαις, ἐγὼ δὲν θέλω μείνει χωρὶς φαγητόν· καὶ ἐκατάφαγέ τον.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι ὁ κακὸς ἄνθρωπος, ὁ ὁποῖος πιάσκει μὲ πάντα τρόπον, νὰ κάμῃ κακὰ, ὅταν δὲν εὐρίσκει καμμίαν ἀφορμὴν νὰ ἀδικήσῃ, τότε κάμνει κακὰ καὶ χωρὶς προφάσεως.

Ἀλεποῦδες. ζ. 7.

Ἀλεποῦ ἐπιάσθη εἰς παγίδα, καὶ ἔκοψε τὴν οὐράντης, καὶ ἔφυγε, καὶ ἀπὸ τὴν ἐντροπὴν τῆς ἐβουλεύθη, νὰ κάμῃ καὶ ταῖς ἄλλαις Ἀλεποῦδες, νὰ κόψουσι τὴν οὐράντους, καὶ οὕτω νὰ σκεπάσῃ τὴν ἐντροπὴν τῆς. Λοιπὸν ταῖς ἐσύναξεν ὁμοῦ ὅλαις, καὶ ἐσυμβούλευε,

πῶς νὰ κῦψουσι ταῖς οὐραῖς αὐτῶν· καὶ ἔλεγεν, ὅτι δὲν εἶναι μόνον ἄσχημον, ἀμὴ βαστοῦσι καὶ περισσὸν βάρος· καὶ μία ἀπὸ ταῖς Ἀλεποῦδες εἶπεν, ὦ κυρὰ Ἀλεποῦ, ἂν αὐτὸ ὁποῦ λέγεις νὰ κάμωμεν δὲν ἦτον διὰ συμφέρον ἐδικόν σου, δὲν τὸ ἐσυμβούλευες εἰς ἡμᾶς νὰ τὸ κάμωμεν.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι οἱ πονηροὶ ἄνθρωποι, δὲν συμβουλεύουν τοὺς ἄλλους διὰ καλὸν, ὁποῦ τοὺς θέλουσιν, ἀμὴ διὰ τὸ συμφέρον τὸ ἐδικόν τους.

Ἀλεποῦ, καὶ Βάτος. η'. 8.

Ἀλεποῦ ἀνέβαινεν εἰς ἓνα φράχτην, καὶ ἐπειδὴ ξεγλιστρῶντας, ἔμελλε νὰ πέσῃ, ἐπιάσθη ἀπὸ μίαν Βάτον διὰ νὰ βοηθηθῇ, καὶ παρευθὺς ἐκεντρώθη ἀπὸ τὰ ἀγκάθια τῆς Βάτου, καὶ ἐξεμάτωσε τὸ ποδάρι της. Καὶ μὲ πόνον εἶπε πρὸς τὴν Βάτον· ἐγὼ σὲ ἐπίασα, διὰ νὰ μοῦ βοηθήσῃς, καὶ σὺ πλέον κακὸν μοῦ ἔκαμες· καὶ ἡ Βάτος εἶπεν· ἀλλὰ σὺ ἔσφαλες, νὰ πιάσῃς ἐμένα, ὁποῦ ἐγὼ εἶμαι μαθημένη, τοὺς ἄλλους νὰ πιάνω.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι ὅμοια παθαίνουν καὶ τινὲς ἄνθρωποι, ὁποῦ ζητοῦσι βοήθειαν ἀπὸ ἀνθρώπων, ὁποῦ πάντοτε ἀδικοῦσι, καὶ βλάπτουν τοὺς ἄλλους.

Ἀλέκτορες, καὶ Περδίκι. θ'. 9.

Ἀνθρωπὸς τις εἶχεν Ἀλέκτορας, καὶ ἀγόρασε, καὶ ἓνα Περδίκι, καὶ τὸ ἔβαλεν ὁμοῦ μὲ τοὺς Ἀλέκτορας.

Δοιπὸν αὐτοὶ τὸ ἐκτυποῦσαν, καὶ τὸ ἐδίωχναν. καὶ τὸ
 Περδίκι ἔλυπεῖτο πολλὰ, καὶ ἔλεγεν, ὅτι ἐπειδὴ εἶναι
 ξένον, καὶ δὲν τοὺς ὁμοιάζει, διὰ τοῦτο τὸ ἐδίωχναν·
 καὶ εἰς ὀλίγην ὥραν βλέπει τοὺς Ἀλέκτορας, πῶς
 ἐμαλῶνασιν ἀνάμεσόν τους, καὶ παρῑϑὺς ἐξελυπήθη,
 καὶ εἶπεν· ἀλλ' ἐγὼ ἀπ' ἐδῶ καὶ ἐμπρὸς δὲν λυποῦ-
 μαι, ἐπειδὴ βλέπω καὶ αὐτοὺς, πῶς μαλῶνασι, καὶ
 μάχονται ἀναμεταξύτους.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι οἱ φρόνιμοι ἄνθρωποι εὐκολὰ
 ὑπομένουσι τὴν ὑβρισίαν τῶν ξένων ἀνθρώπων, θεω-
 ρῶντας αὐτοὺς ὅτι ὑβρίζουσι καὶ τοὺς ἐδικοὺς τοὺς.

Πουλολόγος, καὶ Ὁχεντρα. ι'. 10.

Εἰς Πουλολόγος ἐπῆγεν ἱξίον καὶ βεργία, νὰ κυ-
 νηγήσῃ, καὶ εἶδεν εἰς ἓνα δένδρον μίαν Κίχλαν, καὶ
 ἔστησε τὰ ξόβεργα, νὰ τὴν πιάσῃ. Καὶ ἔχοντας
 τὸν νοῦν τοῦ εἰς τὴν Κίχλαν, κατὰ τύχην ἐπάτησε
 μίαν Ὁχεντρα, ὅπου ἐκοιμᾶτο εἰς τὸν τόπον, ὅπου
 ἔστηκε. Καὶ ἡ Ὁχεντρα παρῑϑὺς τὸν ἐδάγκασε,
 καὶ αὐτὸς μὲ πόνον ἔλεγεν. ἀλλοίμονον εἰς ἐμένα,
 ἐγὼ ἐβούλουμουν ἄλλους νὰ πιάσω, καὶ ἐγὼ ἐπιά-
 θηκα ἀπὸ ἄλλον, καὶ κινδυνεύω νὰ ἀποθάνω.

ΑΛΛΗΓΟΡΙΑ.

Ὁ Μῦθος δηλοῖ, ὅτι τινὲς βούλονται, νὰ βλάψουν
 ἄλλους, καὶ λανθάνονται, καὶ βλάπτονται αὐτοὶ ἀπὸ
 ἄλλους.

FROM THE
ARCHÆOLOGIA HELLENICA.

Περὶ τῶν ἐξαιρέτων Ἑορτῶν τῶν Ἑλλήνων.

§. 1.

Εἰς τὰς ἑορτὰς καὶ πανηγύρεις τῶν Ἑλλήνων, ἐγίνοντο συνελεύσεις μίας πολιτείας ἢ καὶ ἐνὸς ὁλοκλήρου γένους· εἰς τὰς ὁποίας σχολάζοντες ἀπὸ κάθε ἔργον τῶν ἐθυσίαζον εἰς τοὺς θεοὺς, καὶ ἐχαίροντο μὲ διάφορα παιγνίδια καὶ χοροὺς.

§. 2. Κατ' ἀρχὰς οἱ Ἕλληνες ἐόρταζον μόνον τὰ Θεσμοφῶρια μετὰ τὸ τέλος τοῦ θέρους, καὶ τὰ Ἀθήναια μετὰ τὸ τέλος τοῦ τρύγους, αἱ ὁποῖαι ἦσαν αἱ παλαιότεραι ἀπὸ ὅλας τῶν τὰς ἑορτὰς· ὅμως μετὰ καιρὸν συνεισέφερον καὶ ἄλλας πολλὰς ἑορτὰς ὅπου κατὰ τινὰς τόπους ἐγίνοντο, διὰ τὸ νὰ ἐλάβανον ἀρέσκειαν εἰς τὰς μεγάλας εὐθυμίας καὶ τρυφὰς ὅπου ἦσαν συνήθεις εἰς αὐτάς, τὰς ὁποίας προβάλλοντες εἰς τὴν συνέλευσιν τοῦ λαοῦ τὰς ἐθέσπιζον δημοσίως. Ὅντας αἱ ἑορταὶ διωρισμέναι οὐ μόνον διὰ τὰς θυσίας, ἀλλὰ καὶ διὰ τὴν ἀνάπαυσιν τοῦ πνεύματος, ἐσχόλαζον εἰς αὐτάς ἀπὸ κάθε ἔργον, καὶ συνεχαίροντο ἐντρυφῶντες καὶ ψάλλοντες πρὸς τιμὴν τῶν θεῶν διαφόρους ᾠδὰς, ὁμοῦ μὲ πολυποίκιλα μουσικὰ ὄργανα.

§. 3. Αἱ περισσότεραι ἑορταὶ τῶν Ἀθηναίων ἐγίνοντο μὲ δημόσια ἔξοδα τῶν κοινῶν θησαυρῶν, ὅπου ἐπυνάθροιζον ἀπὸ τὰ κτήματα τῶν ἐξορίστων· εἰς δὲ τὰς ἄλλας ἑορτὰς ἔκαμνον ὅλα τὰ ἔξοδα μερικοὶ πλούσιοι πολῖται ὅπου εὐρίσκοντο εἰς μεγάλας ἀξίας.

§. 4. Εἰς τὰς ἑορτὰς τῶν Ἑλλήνων ἀνήκουσι τὰ Ἀδιόνια (§. 5) τὰ Ἀνθεστήρια (§. 6), τὰ Ἀπατούρια.

(§. 7), τὰ βραυώνεια (§. 8), τὰ Δαφνηφόρια (§. 9), τὰ Δήλια (§. 10), ἡ Διαμαστίγωσις (§. 11), τὰ Διονύσια (§. 12—13), τὰ Ἐλευσίνηια (15—20), τὰ Θαργήλια (§. 21.), τὰ Θεσμοφόρια (§. 22), αἱ νουμηνίαι (§. 23), τὰ Παναθήναια (§. 24—25), καὶ ἄλλαι μικραὶ ἑορταὶ (§. 26.)

§. 5. Τὰ Ἀδώνια, τὰ ἐόρταζον κάθε χρόνον εἰς τὸν καιρὸν τοῦ θερμοῦς τρεῖς ἡμέρας, ὅλαι αἱ γυναῖκες τῆς Ἑλλάδος, μάλιστα δὲ τῶν Ἀθηναίων, πρὸς ἀνάμνησιν τοῦ Ἀδωνίδος, τὸν ὁποῖον ἠγάπα ἡ Ἀφροδίτη, καὶ φονεύοντάς τον ἕνας χοῖρος τὸν ἀνέστησεν ἡ Περσεφώνη διὰ τῆς δεήσεως τῆς Ἀφροδίτης, συγχωρῶντας τὴν μάνον ἕξ μῆνας τὸν χρόνον νὰ τὸν βλέπῃ καὶ νὰ τὸν συναναστρέφεται τὴν πρώτην ἡμέραν τῆς ἐορτῆς, αἱ γυναῖκες ἐστόλιζον τὰ εἶδωλα ὡσὰν νεκροὺς, καὶ περιφέροντάς τα μὲ λυπηρὰς καὶ θρηνήρεις ᾠδὰς, ἔκαμνον κάθε κίνημα ὅπου εἶναι πρὸς παραστασιν λύπης· καὶ ὅσαι γυναῖκες δὲν ἐπήγαινον εἰς αὐτὴν τὴν ἐορτὴν, ἐκλείοντο μίαν ἡμέραν εἰς τὰ πορνοστάσια. Εἰς τὸν ἴδιον καιρὸν ἄλλαι περιέφερον μὲ μεγάλην παρατάξιν, κᾶποια κεράμια γεμάτα μὲ χῶμα, εἰς τὰ ὁποῖα ἦσαν φυτευμένα διάφορα πράσινα χόρτα καὶ θρύδακες, ἥτοι μαρούλια, καὶ μετὰ τὸ τέλος ταύτης τῆς παρατάξεως τὰ ἔρριπτον εἰς τὴν θάλασσαν ἢ εἰς πηγὰς, εἰς ἐνθύμησιν τοῦ Ἀδωνίδος ὅπου ἀπέθανεν ἐπάνω εἰς θρύδακας εἰς τὸ ἄνθος τῆς ἡλικίας του· τὴν δευτέραν καὶ τρίτην ἡμέραν ἔκαμνον μεγάλας εὐθυμίας, ὡσὰν νὰ εἶχον εὖρῃ τὸν Ἀδωνιν.

§. 6. Τὰ Ἀνθηστήρια, τὰ ἐόρταζον εἰς τὰς Ἀθήνας τῇ ια. ιβ. καὶ ιγ. τοῦ Ἀνθηστηρεόνος μηνὸς, πρὸς τιμὴν τοῦ Διονύσου· ἡ πρώτη ἡμέρα ὠνομάζετο Πιθοίγια, διὰ τὸ νὰ ἀνοιγῶν εἰς αὐτὴν τοὺς πίθους τοῦ κρασίου, καὶ γεμίζοντες ἀγγεῖα μὲ κρασί τὰ ἔβανον εἰς ἕνα ἀνοικτὸν τόπον, δίδοντας ἄδειαν νὰ πίνωσιν ἀπὸ αὐτὰ καὶ οἱ πλέον ποταποὶ δοῦλοι· ἡ δευτέρα Χόες, ἐπειδὴ καὶ τῇ ἰδίᾳ ἡμέρᾳ

ἔπινε κάθε ἓνας ἀπὸ τὸ ἴδιόν του κρασί, καὶ ὅλοι οἱ Ἀθηναῖοι συνερχόμενοι χαρμονικῶς συνεχαίροντο· τὸ ἀτοπώτατον ὅμως ἦτον τοῦτο, ὅπου ἀνίστως καίνενας δὲν ἔπινεν ἔξω τοῦ μέτρου, τὸ ἐνόμιζον διὰ ἁμαρτίαν· εἰς τὸν ἴδιον καιρὸν ἐγίνοντο καὶ ἀγῶνες ποῖος ἡμποῦσε νὰ πῆι περισσότερον, εἰς τοὺς ὁποίους ἐπροσκαλοῦσαν τοὺς ἀθλητὰς μὲ τὰς σάλπιγγας· καὶ ἐκεῖνος ὅπου πίνωντας καὶ ἄλλο κρασί, ἱστάμενος ἐπάνω εἰς ἓνα ἀσκὸν γεμάτον μὲ κρασί, ἔπινεν ἓνα διωρισμένον μέτρον κρασίον· ἐλάμβανε χάριν τὸν ἴδιον γεμάτον ἀσκὸν καὶ ἓνα στέφανον ἀπὸ κλίματα· τῇ ἰδίᾳ ἡμέρᾳ ἔστελναν εἰς τοὺς σοφιστὰς καὶ εἰς τοὺς ἄλλους διδάσκαλους τῶν σχολείων τοὺς μισθοὺς των ὁμοῦ καὶ ἄλλα δῶρα, τὰ ὅποια τὰ ἐντροφεοῦσαν μὲ τοὺς φίλους των, ἡ τρίτη ἡμέρα ὠνομάζετο χύτροι· διὰ τὸ νὰ ἐθυσίαζον ἐν αὐτῇ κάθε λογῆς σπόρους εἰς τὸν Ἑρμῆν φέροντάς τους βρασμένους μέσα εἰς χύτρας· τῇ ἰδίᾳ ἡμέρᾳ ἐφρόντιζον διὰ νὰ θεραπεύσωσι τὰς ἀσθενείας ὅπου τοῖς προήρχοντο ἀπὸ τὰς ἀτάκτους τρυφὰς τῶν δύο ἄλλων ἡμερῶν, καὶ ἀκροάζοντο τὰ ποιήματα καὶ τὰς κωμωδίας τῶν ποιητῶν, συγκαταλέγοντες εἰς τὸν ἀριθμὸν τῶν πολιτῶν ἐκείνους τοὺς ποιητὰς τῶν ὁποίων τὰ ποιήματα ἐκέρδιζον τὴν κοινὴν ἀρέσκειαν. Εἰς αὐτὴν τὴν ἑορτὴν ἦσαν καὶ οἱ δοῦλοι ἐλεύθεροι διὰ νὰ εὐφρανθῶσι καθὼς ἤθελον, μὲ τὸ νὰ μὴν ἐδύναντο αἱ κύριοι των νὰ τοὺς προστάξωσι· τελειόνωντας δὲ ἡ ἑορτὴ τοὺς ἔκραζον ἔξω λέγοντας· “οἱ Δοῦλοι ἐξέλθετε.”

§. 7. Τὰ Ἀπατούρια τὰ ἐόρταζον εἰς τὰς Ἀθήνας πρὸς τιμὴν τοῦ Διονύσου, τῇ κβ. τοῦ Πανεψίνος μηνὸς διὰ τριῶν ἡμερῶν ὠνομάσθησαν ἀπατούρια, ἀπὸ τὴν ἀπάτην, διὰ τὴν ἐπομένην περίστασιν· ἔστοντας καὶ νὰ συνέβησαν κάποιαι διχόνοιαι μεταξὺ τῶν Βοιωτῶν καὶ τῶν Ἀθηναίων διὰ τὰ συνορά των, οἱ στρατηγὸι τῶν δύο γενῶν, ὁ Ξάνθος τῶν Βοιωτῶν, καὶ ὁ Μέλανθος τῶν Ἀθηναίων, ἠθέλησαν νὰ ἀποσπῶσι τὴν

λος της ἐριδος των διὰ μονομαχίας. Εὐγαίνοντας λοιπὸν εἰς τὴν μονομαχίαν, καὶ παραταχθέντες ὁ ἕνας κατὰ τοῦ ἄλλου, ὁ Μέλανθος ἠρώτησε τὸν Ξάνθον διὰ ποίαν αἰτίαν ἔχεις ὀπισθέν σου ἕνα βοηθόν; ὁ Ξάνθος ἐγύρισε νὰ κοιτάξῃ ὀπίσω του, καὶ ὁ Μέλανθος ἐν ταύτῳ τὸν διεπέρασε μὲ τὸ δόρυ του, καὶ διὰ νὰ δικαιόλογηθῇ διὰ τὴν ἀπάτην ὅπου ἐμεταχειρίσθη εἰς τὴν ἐρώτησίν του, ἔδωσε τοιαύτην φήμην, ὅτι εἶδεν ὀπισθεν ἐκείνου ἕνα ἄνθρωπον, ὅπου ἐφοροῦσεν ἕνα μαῦρον δέρμα αἰγῆς, τὸν ὅποιον ἐνόμισε νὰ εἶναι ὁ Διόνυσος. ἡ πρώτη ἡμέρα ὠνομάζετο Δορπία, ἐπειδὴ καὶ ἐν αὐτῇ αἱ τρεῖς Φατρίαι κάθε φυλῆς, ἔκαμνον ἕνα δεῖπνον Δόρπον ὀνομαζόμενον, εἰς τὸν ὅποιον συνερχόμενοι ἐχαίροντο ὅλοι ὁμοθυμαδόν. ἡ δευτέρα, Ἀνάρρησις, ἐπειδὴ καὶ ἐν αὐτῇ θυσιάζοντες εἰς τὸν Δία καὶ εἰς τὴν Ἀθηνᾶν, ὁμοῦ μὲ τὸ θῦμα ἐπρόσφερον εἰς τοὺς θεοὺς καὶ ὅλα τὰ παῖδιά ὅπου ἤθελον νὰ τὰ γράψωσιν εἰς τὸν κατάλογον τῶν γενῶν καὶ τῶν φυλῶν καὶ ἡ τρίτη Κουρεώτης, ἀπὸ τοῦ Κοῦρος· διότι ἐν αὐτῇ ἔγραφον εἰς τὸν κατάλογον τῆς πολιτείας τὰ παῖδιά ὅπου ἐγεννήθησαν τὸν ἴδιον χρόνον· ἐκεῖνα ὅπου ἦσαν τριῶν ἢ τεσσάρων χρόνων, καὶ τὰς κόρας ὅπου ἦσαν εἰς γάμου ἡλικίαν, καὶ ἡ θυσία ὅπου ἔκαμνον διὰ αὐτὰς ἐλέγετο Γαμηλία· εἰς τὴν ἰδίαν ἡμέραν κόπτοντες τὰς κόμας τῶν παιδίων, αἱ ὅποιαι ἔπρεπε νὰ ἔχωσιν ἕνα διωρισμένον βάρος, τὰς ἐθυσίαζον εἰς τὴν Ἀρτέμιν.

§. 8. Τὰ Βραυώνια ἔλαβον αὐτὴν τὴν ὀνομασίαν ἀπὸ τὸν Ἥρωα Βραύωνα, ἢ ἀπὸ τὴν ὁμώνυμον αὐτοῖς πολιτείαν ὅπου ἦτον πλησίον τῶν Ἀθηνῶν, καὶ ἐβρτάζοντο κάθε πέμpton χρόνον εἰς τιμὴν τῆς Ἀρτέμιδος, εἰς τὴν ὅποιαν ἔφερον διὰ θυσίαν μίαν γῆδαν· τὴν θυσίαν τὴν ἐπρόσφερον κοράσια πέντε ἕως δέκα ἐτῶν, ὅμως οὔτε νεώτερα ἀπὸ πέντε, ἀλλ' οὔτε παλαιότερα ἀπὸ δέκα ἔτη. Εἰς τὸν καιρὸν τῆς θυσίας ἐλέγοντο καὶ ἴδια κοράσια Ἀρκτοὶ καὶ ἡ ἡλικία καθ' ἣν ἐδύκαστο νὰ φέρωσιν αὐτὴν τὴν θυσίαν Ἀρκτεία.

§. 9. Τὰ Δαφνηφόρια τὰ ἐόρταζον οἱ νέοι κάθε ἑννατον χρόνον πρὸς τιμὴν τοῦ Ἀπόλλωνος. Εἰς αὐτὴν τὴν ἑορτὴν ἐγένετο μία πανηγυρικὴ πομπή, καθ' ἣν ἕνας ἀπὸ τοὺς νέους ἐβαστοῦσεν ἕνα κλάδον ἐλαίας στολισμένον μὲ στέμματα καὶ κλόνους δάφνης, ἐπάνω τῶν ὁποίων εἶχον μίαν προύνζυνην λαμπρὰν σφαῖραν ὡς εἰκόνα τοῦ ἡλίου, καὶ εἰς τὸ μέσον μίαν μικροτέραν καὶ ὀλόγυρα εἰς αὐτὴν πολλὰς ἄλλας μικρὰς αἰς εἰκόνας τῆς σελήνης καὶ τῶν ἀστέρων· καὶ οἱ ἄλλοι νέοι ἐβάσταζον κλάδους δάφνης.

§. 10. Τὰ Δήλια τὰ ἐόρταζον οἱ Ἀθηναῖοι κάθε πέμπτον χρόνον εἰς τιμὴν τοῦ Δήλιου Ἀπόλλωνος, στέλνοντας εἰς τὴν Δήλον ἕνα καράβι μὲ ἱερεῖς, οἱ ὁποῖοι ἐπρόσφερον τὰς θυσιάς εἰς τὸν Ἀπόλλωνα, καὶ ψάλλοντες εἰς τιμὴν τοῦ διαφόρου ὕμνους ἐχόρευον ὀλόγυρα εἰς τὸ θυσιαστήριον· εἰς τὰς Ἀθήνας δὲν ἀπεφάσιζον εἰς θάνατον κανένα, κατὰδικον ἕως οὗ νὰ ἐπιστρέψῃ αὐτὸ τὸ καράβι.

§. 11. Τὴν Διαμαστίγωσιν τὴν ἐόρταζον ἐτησίως οἱ Λακεδαιμόνες (κεφ. 5 §. 6). ἀνίσσας κανέναν ἀπὸ ἐκείνους ὁποῦ ἐμαστίγωναν ἀπέθνησκεν ἀφιμένος αἰσὰν ἀβίαστος εἰς τοὺς θαρμούς ὁποῦ τὸν ἔκαμναν μὲ μεγάλην ὠμότητα, τὸν ἔθαπτον μὲ μεγάλην πομπήν, ἔστεφαν τὴν κεφαλὴν του καὶ ἤγειρον ἕνα ἀνδριάντα εἰς τιμὴν του.

§. 12. Τὰ Διονύσια ὁποῦ ἐγίνοντο εἰς τιμὴν τοῦ Διονύσου ἦσαν δύο λογιῶν, ἥτοι μικρὰ καὶ μεγάλα. Καὶ τὰ μὲν μικρὰ τὰ ὠνόμαζον Διονύσια κατ' ἀγροὺς καὶ Θεοῖνια, διὰ τὸ νὰ τὰ ἐόρταζον τὸ φθινόπωρον ἔξω ἀπὸ τὴν πολιτείαν εὐχαριστοῦντες τὸν θεὸν διὰ τὸ τρύγος· τὰ δὲ μεγάλα, Διονύσια κατ' ἄστει, ἢ ἐν ἄστει, διὰ τὸ νὰ τὰ ἐόρταζον τὴν ἀρχὴν τῆς ἀνοίξεως κατὰ τὸν Ἑλαφθηβολιῶνα μῆνα μέσα εἰς τὰς Ἀθήνας, τὰ ὁποῖα ἐννοοῦσιν οἱ συγγραφεῖς εἰς τὰ συγγράμματά των, ὅταν ἀναφέρωσι τὰ Διονύσια. τὰ μικρὰ, τὰ ὁποῖα ὠνομάζοντο καὶ Ληναῖα ἀπὸ τὸν λῆνον ἢ ἀπὸ τὸ νὰ ἐορτάζοντο κατὰ τὸν ληνεῶνα ἢ ποσιδεῶνα μῆνα.

ἦσαν ὡσάν μία προετοιμασία διὰ τὰ μεγάλα, καὶ δὲν ἦτον ἄδεια νὰ εὗρεθῇ εἰς αὐτὰ κἀνένας ξένους.

§. 13. Ἡ Μυστηριώδης τελετὴ τῆς πανηγύρεως τῶν μεγάλων Διονυσίων ἐγένετο κατὰ τὸν ἀκόλουθον τρόπον. Α. πλῆθος πολὺ ἱερέων τοῦ Διονύσου ἐπορεύοντο εἰς τὴν πανηγυρικὴν πομπήν, ὁμοῦ καὶ πολὺ πλῆθος ἀνδρῶν καὶ γυναικῶν, ὅπου συνείρχοντο εἰς τὴν τελετὴν, τοὺς ἀκολουθοῦσαν φοροῦντες φορέματα ἀπὸ δέρματα νέων ζώων μάλιστα δὲ γηδῶν, καὶ εἰς τὸ πρόσωπόν των προσωπίδας ἀπὸ φλούδας δένδρων· εἰς τὰς χεῖρας των ἄλλοι μὲν ἐκρατοῦσαν λόγχας τηληγμένας μὲ φῦλλα κισσοῦ, ἄλλοι δὲ κλίματα, καὶ ἄλλοι ἄλλους κλόνους. εἰς τὰς κεφαλὰς των ἐφοροῦσαν μερικοὶ μίτρας, καὶ ἄλλοι στεφάνους ἀπὸ μυρσίνην, κλίματα καὶ κισσὸν· ἔψαλλον εἰς τιμὴν τοῦ Διονύσου ἀπρεπεῖς ᾠδὰς συμφωνοῦντας τας μὲ αὐλοὺς, μὲ τύμπανα, μὲ κιθάρας καὶ μὲν λύρας· ἐφώναζον ὅσον ἤμποροῦσαν, ἐχόρευον, ἐπαίζον παρσταινόντες τὸ πρόσωπον τοῦ Σιλβανοῦ καὶ τῶν Σατύρων, οἱ ὅποιοι ἦσαν γνήσιοι φίλοι τοῦ Διονύσου· ἄλλοι ἐπηδοῦσαν μὲ ἓνα παράξενον τρόπον· ἄλλοι ἔκαμνον ἄτακτα κινήματα, ὡσάν νὰ ἦσαν κυριευμένοι ἀπὸ τὸν Διόνυσον· ἓνας ἐβάσταζεν ἀσχήμους εἰκόνας· ἄλλος ἓνα τράγον· ἄλλος πιθάρια γεμάτα μὲ κρασί ἢ μὲ νερὸν, καὶ ἄλλοι ἄλλα. μερικαὶ εὐγενεῖς κόραι ἔφερον χρυσὰ κἀνίστρα μὲ διαφόρους ἀπαρχάς, καὶ ἄλλα πρὸς θυσίαν χρήσιμα, καὶ ὠνομάζοντο Κανιφόροι· καὶ ἄλλαι Λίκνα ἤτοι κἀνίστρα κατασκευασμένα εἰς εἶδος κοσκίνου, στολισμένα μὲ φῦλλα κισσοῦ, μέσα εἰς τὰ ὅποια εἶχον τὰ μυστήρια τοῦ Διονύσου καὶ ἡμερωμένους ὄφεις, οἱ ὅποιοι ἐνίστε εὐγανον ἔξω τὰς κεφαλὰς των· καὶ ὠνομάζοντο Λικκηφόροι κόραι.

§. 14. Αὕτῃ ἡ ἑορτὴ ἐγένετο διὰ νυκτὸς, ὅθεν καὶ ἐβάσταζον λαμπάδας καὶ δαδὰς τῶν ὁποίων τὰ φυτῆλγια ἦσαν ἀπὸ τοῦ πλέον ἐξαίρετον νῆμα. εἰς

αὐτὴν ἐσυνήθιζον νὰ περιπατῶσιν αἰσὰν μανικὸν φέροντες εἰς τὰς χεῖρας τῶν ποτήρια καὶ ἄλλα παρόμοια ἀγγεῖα γεμάτα μὲ κρασί· ἄλλοι ἐμέθυον τόσον ὅπου ἐγίνοντο ἔξω τοῦ ἑαυτοῦ τῶν, καὶ ἔκαμνον τὰ πλέον ἀσχημύτατα καὶ βδελυρὰ κινήματα· ἡ ἰδία ἐορτὴ ὠνομάζετο Νυκτελία ὡσὰν ὅπου ἐγίνετο διὰ νυκτὸς, καὶ ὁ Διόνυσος Νυκτέλιος· Ὀργία, ὡσὰν ὅπου οἱ αὐτὴν ἐορτάζοντες περιέτρεχον ὡς μανικοὶ καὶ Ὀμοφαγία, ἐπειδὴ καὶ διὰ νὰ δείξωσι τὴν μακίαν τῶν, ἔτρωγον ὡμὰ κρέατα. Εἰς αὐτὴν τὴν ἐορτὴν, ἡ ὁποία ἀνήκει εἰς τὰ μυστήρια τῶν Ἑλλήνων, εἰ μουσικοὶ, οἱ ποιηταὶ καὶ οἱ Κωμωδοποιοὶ καὶ τραγωδωποιοὶ ἀγωνίζοντο ποῖος νὰ λάβῃ τὸ βραβεῖον τῆς νίκης. Τὰ κατὰ τριετίαν Διονύσια τῶν Θηβαίων ἐορτάζοντο κάθε τρίτον ἔτος, ἐπειδὴ καὶ ὁ Διόνυσος ᾠδοιπόρησε τρία ἔτη πηγαίνοντας εἰς τὰς Ἰνδίας.

§ 15. Τὰ Ἐλευσίνια ἦσαν ἡ ἀγιωτάτη ἀπὸ τὰς μυστικὰς τελετὰς τῶν Ἑλλήνων, διὰ τοῦτο καὶ ἦσαν ἐμποδισμένον ἐπ' ἀπειλῇ θανάτου τὸ νὰ δημοσιεύσῃ τινὰς τὰ μυστήρια αὐτῆς. Αὐτὴ ἡ ἐορτὴ, καθὼς καὶ τῶν Διονυσίων διηρεῖτο εἰς μικρὰ καὶ μεγάλα Ἐλευσίνια· καὶ τὰ μὲν μικρὰ τὰ ἐορτάζον εἰς τὴν Ἄγραν, μικρὰν πόλιν πλησίον τῶν Ἀθηνῶν, εἰς τιμὴν τοῦ Ἡρακλέους, ὁ ὁποῖος μὴν ἠμπορῶντας νὰ προχωρήσῃ εἰς τὰ μεγάλα μυστήρια ὡς ξένος, ἀνεχώρησεν εἰς τὴν πολιτείαν Ἐλευσίνην, ὅπου τὸν ἐδέχθη ὁ Πήλιος ὡς υἱόν του, καὶ ἔκαμε τρόπον νὰ τὸν ἀφιερίσῃ εἰς τὰ μυστήρια τὰ δὲ μεγάλα τὰ ἐορτάζον κάθε πέμπτον χρόνον κατὰ τὸν Βοηδρομεῶνα μῆνα εἰς τὴν πόλιν τῆς Ἀττικῆς Ἐλευσίνην ἀπέχουσιν ἀπὸ τὰς Ἀθήνας τρία μίλια, πρὸς τιμὴν τῆς Δήμητρας, ἡ ὁποία ζητοῦσα μὲ λαμπάδας τὴν θυγατέρα της Περσεφώνην, ἀναμεταξὺ εἰς τὰς ἄλλας πολιτείας, ἐπῆγε καὶ εἰς αὐτὴν, ὅπου ἐδόρισεν αὐτὴν τὴν τελετὴν πρὸς ἐνθύμησιν

τῆς βοηθείας ὅπου ἔκαμεν εἰς τοὺς Ἀθηναίους ὅπου ἔπασχον ἀπὸ τὴν πείναν.

§. 16. Ἐκεῖνοι ὅπου ἤθελον νὰ λάβωσι τὴν ἄδειαν διὰ νὰ ἔμβωσιν εἰς τὴν μυστικὴν τελετὴν, ἔπρεπε πρῶτον νὰ ἀγνισθῶσιν εἰς τὸν Ἑλισσὸν ποταμὸν τοιοῦτοτρόπως· ὁ καθαρτὴς, Ἰδρανὴς ὀνομαζόμενος, περιέζωνε τὸν ἀγνιζόμενον μὲ ἓνα δέρμα ἀπὸ τὰ ζῶα ὅπου ἐθυσιάζοντο εἰς τὸν Δία, τὸν ἔλουε μὲ νερόν, καὶ ἐν ταύτῳ ἐθυσίαζε μίαν χοῖρον ἥτοι σκρόφαν· ὁ ἀγνιζόμενος ἐχρεώσκει νὰ φυλάττῃ τὴν παρθενίαν του μὲ μεγάλην ἐπιμέλειαν, διότι ἀλλέως τῷ ἦτον ἀναφιλὴς ἡ τελετὴ τοῦ ἀγνισμοῦ, καὶ οὕτω τὸν ἐδίδασκον τὴν μυστικὴν διδασκαλίαν ἥτοι τὰς πρώτας ἀρχὰς τοῦ μυστηρίου. ὅποιος ἡγνίζετο κατὰ τοῦτον τὸν τρόπον εἰς τὰ μικρὰ μυστήρια, ὠνομάζετο Μύστης, καὶ εἶχε τὴν ἄδειαν διὰ νὰ ἴσταται εἰς τὸ προπύλαιον τοῦ ναοῦ τῆς Δήμητρας. ἔπειτα δὲ οἱ Μυσταγωγοὶ, Τελεσταί, τὸν ἀφιερωσαν εἰς τὰ μεγάλα μυστήρια, καὶ εἶχε πλέον τὴν ἄδειαν νὰ γίνεταί θεατὴς αὐτῶν, Ἐφορος καὶ Ἐπόπτης λεγόμενος.

§. 17. Ἡ δευτέρα ἀφιερώσις εἰς τὰ μεγάλα μυστήρια ἐγένετο ὡς ἐφεξῆς. Ἐκεῖνοι ὅπου ἤθελον νὰ ἀφιερωθῶσιν, ἐπήγαινον διὰ νυκτὸς εἰς τὸν μυστικὸν σπηκὸν τοῦ ἐν Ἐλευσίνῃ ναοῦ τῆς Δήμητρας, νύκτοντες τὰς χεῖρας των πρότερον καὶ φοροῦντες στεφάνους μυρσίνης· ἀφ' οὗ ἔμβαινον, ὁ Ἱεροφάντης τοῖς ἔλεγε νὰ ἴστανται μὲ καθαρὰν καρδίαν καὶ χεῖρας εἰς τὴν τελετὴν, καὶ ἄρχιζε νὰ ἀναγινώσκῃ ἔμπροσθέν των τὰ βιβλία τῶν ἐθίμων των, τὰ ὅποια ἐφύλαττον ἀναμέσον δύο πετρῶν, καὶ ἄλλας τινὰς γνώμας, μὲ τὰς ὁποίας τοὺς ἐδίδασκε μὲ τὴν τρόπον ἔπρεπε νὰ φέρωνται, καὶ αὐτοὶ τὰς ἀντέγραφον· μετέπειτα τοὺς ἐρωτοῦσεν ἂν ἔφαγον· καὶ αὐτοὶ ἀπεκρίνοντο ὅτι ἔφαγον ὀλίγον τι ἀπὸ τὸν κυκεόνα, ὅπου ἦτον κατασκευασμένος ἀπὸ νερόν, μέλι, κρασί, λιανισμένον σιτάρι καὶ

ἀλεϋρί. τελευταῖον ἐφαίνοντο εἰς τὰ ὄμματα των διάφορα πρόσωπα, ἤκουαν βοᾶς, ἐγένετο σεισμὸς τῆς γῆς· ποτὲ μὲν τοῖς ἐφαίνετο σκότος, καὶ εὐθὺς πάλιν φῶς, καὶ ἄλλα πολλὰ μυστήρια· καὶ οὕτως εὐγαινόν ἔξω λέγοντες· Κόγξ, Ὁμπαξ, καὶ εὐθὺς ἐσέβαινον ἄλλοι μὲ τὸν αὐτὸν σκοπὸν, εἰς τοὺς ὁποίους ἐγίνοντο αἱ ἰδίαι τελεταί.

§. 18. Τελεσται αὐτῶν τῶν μυστηρίων ἦσαν ὁ Ἱεροφάντης, ὁ ὁποῖος ὠνομάζετο καὶ πατήρ· ὁ Δαδοῦχος, ὁ ἐπὶ τῷ βωμῷ καὶ ὁ Βασιλεὺς, ὁμοῦ μὲ τοὺς τέσσαρας ἐπιμελητάς καὶ μὲ δέκα ἱερεῖς, ἡ Ἱεροποιὸς· οἱ τέσσαρες εἶχον εἰς ἔργον των τὸ νὰ ἀφιερώσωσι τοὺς ἀνθρώπους, ὁ δὲ Βασιλεὺς μὲ τοὺς ὁπαδοὺς του ἐπαρτηροῦσε νὰ μὴν συμβῇ κανένα ἄτοπον, καὶ νὰ μὴν ἔμβῃ εἰς τὰ μυστήρια κανένας ξένος· τῇ δευτέρᾳ ἡμέρᾳ, ἀφ' οὗ ἐτελείωνεν ἡ πανήγυρις, ἔκριναν ἐκείνους ὅπου ἔπαισαν εἰς τὴν πανήγυριν.

§. 19. Ἡ ἑορτὴ τῶν Ἐλευσηνίων ἐγένετο εἰς ἑννέα ἡμέρας· τὴν α. ἡμέραν ἐσυναθροίζοντο ὅσοι ἤθελον νὰ συνέλθωσιν εἰς τὴν ἑορτὴν σεβόμενοι τὰ μυστήριά της· τὴν β. οἱ Μύσται (§. 16.) ἐπήγαινον εἰς τὴν θάλασσαν διὰ νὰ νιφθῶσι· τὴν γ. ἐθυσίαζον εἰς τὴν Δήμητραν ἓνα ὀψάρι ὁποῦ ὠνομάζεται Τρίγλυς, καὶ πλακοῦντας ἀπὸ κρύθινον ἀλεϋρί· εἰς αὐτὴν τὴν θυσίαν ἔπρεπε νὰ μὴν εἶναι παρὸν κανένας Ἱερεὺς τῆς Ἥρας. τὴν δ. ἐγέμιζον ἓνα κύνιστρον μὲ ἄνθη, μὲ ἀπίδια, μὲ τινὰς σπόρους, μὲ πλακοῦντας καὶ μὲ ὀλίγον ἄλας, καὶ βάλλοντές το ἐπάνω εἰς μίαν ἅμαξαν μὲ δύο ἄσπρα ἄλογα, τὸ περιέφερον εἰς τὴν πολιτείαν· ὀπίσω ἀπὸ τὴν ἅμαξαν ἐπήγαινον αἱ Κανηφόροι, Κανιστροφόροι κόραι φέρουσαι εἰς τὰ κύνιστρά των ἀστάχυα, ὡς ἱερὰ εἰς τὴν Δήμητραν, καὶ ἄνθη ὡς ἱερὰ εἰς τὴν Περσεφώνην· τὴν ε. ἐπήγαινον οἱ ἀφιερωμένοι ἄνδρες τε καὶ γυναῖκες εἰς τὴν διὰ νυκτὸς δέησιν, εἰς τὴν ὁποίαν (ὡς λέγουσι τινες) λαμπαδοφοροῦντες ἠγωνίζοντο εἰς τὸν Δρόμον καὶ ὠνομάζετο Ἡμέρα λαμπάδων· τὴν ς. ἡμέραν

ἔφερον ἀπὸ τὸν ναὸν ὁποῦ ἦτον εἰς τὸ κεραμικόν, τὸ εἰδωλὸν τοῦ Ἰάχου ἕως εἰς τὴν Ἐλευσίνην μὲ ὠδὰς καὶ μουσικὰ ἔργα· τὴν ζ. ἐγένετο εἰς τὴν παλαιστραν πυγμακὸς ἀγὼν εἰς τὸν ὁποῖον ἐλάμβανεν ὁ νικητὴς ἓνα μῦδιον κρυθαρίου· τὴν η. ἐθυσίαζον εἰς τὴν θεᾶν, καὶ ἀφιέρωναν ἐκείνους ὁποῦ διὰ κάμμίαν αἰτίαν δὲν ἀφιερῶθησαν εἰς τὴν πρώτην φορὰν· τὴν θ. ἡμέραν ἔβανον εἰς τὰ ναὸν δύο χύτρας γεμάτας μὲ νερὸν, τὴν μίαν κατὰ ἀνατολὰς, καὶ τὴν ἄλλην κατὰ δυσμὰς, καὶ ἐμβαίνοντας ἓνας ἄνθρωπος τὰς ἐσύντρεφε λέγοντας κάποια μυστικὰ λόγια.

§. 20. Κατὰ τὰς ἡμέρας αὐτῆς τῆς ἑορτῆς, ἦτον ἐμποδισμένον ἐπ' ἀπειλῇ θανάτου τὸ νὰ φυλακώσῃ τινὰς κἀνένα πταίστην καὶ χρεώστην, καὶ νὰ δώσῃ ἀναφορὰν κατὰ τινος. Εἰς τὰς γυναῖκας ἦτον ἐμποδισμένον τὸ νὰ πηγαίνωσι μὲ ἀμάξια εἰς τὴν Ἐλευσίνην, εἰς τὸ ὁποῖον ἦτον διωρισμένοι εἰς ποινὴν ἕξ χιλιάδες δραχμαὶ, διὰ ἐκείνας ὁποῦ ἤθελαν καταφρονήσῃ αὐτὸν τὸν νόμον· ὅταν κἀνένας ἤθελε νὰ βεβαιώσῃ κἀνένα πρᾶγμα μεθ' ὅρκου, ἦτον συνήθεια νὰ ὀμνύῃ εἰς αὐτὸ τὸ μυστήριον· ὁ μέγας Θεοδόσιος ἀπηγόρευεν αὐτὴν τὴν ἑορτήν.

§. 21. Τὰ θαργήλια τὰ ἐόρταζον εἰς τὰς Ἀθήνας ἐτησίως πρὸς τιμὴν τοῦ Δηλίου Ἀπόλλωνος καὶ τῆς Ἀρτέμιδος, ἦτοι τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων ὡς δούλων των, κατὰ τὴν τ. καὶ ζ. τοῦ θαργηλιῶνος μηνὸς· τὴν πρώτην ἡμέραν τῆς ἑορτῆς ἐθυσίαζον δύο ἀνθρώπους εἰς ἐξιλέωσιν τῶν θεῶν. τὴν ἰδίαν ἡμέραν περιέφερον εἰς μίαν χύτραν θάργηλος ὀνομαζομένην, τὰς ἀπαρχὰς διαφόρων καρπῶν, καὶ ἐκεῖνοι ὁποῦ ἐλάμβανον θετοὺς υἱοὺς τοὺς ἔγραφον εἰς τοὺς καταλόγους τῶν φυλῶν.

§. 22. Τὰ Δαφνηφόρια τὰ ἐόρταζον οἱ Ἀθηναῖοι εἰς τὴν Ἐλευσίνην εἰς τιμὴν τῆς Δήμητρας, καὶ ἀνάμνησιν τῶν νόμων ὁποῦ αὐτὴ τοῖς ἔδωκε συναθροίζουσα

τους εἰς μίαν πολιτείαν, καὶ διδάσκουσα τὴν γεωργίαν, διὰ τὰς ὁποίας αἰτίας ὠνομάσθη Θεσμοφόρος. Ἡ πρώτη ἑορτὴ ἐγένετο πέντε ἡμέρας ἀπὸ τὴν ιγ. ἕως τὴν ιζ. τοῦ Πανεψιῶνος μηνὸς. ὑπηρετοί τῆς Δήμητρας εἰς αὐτὴν τὴν ἑορτὴν ἦσαν γυναῖκες, δύο ἀπὸ κάθε Φατρίαν, τὰς ὁποίας τὰς ἐδιάλεγον νὰ εἶναι τιμίως γεννημέναι καὶ περίβλεπτοι, καὶ νὰ ἐπολιτεύθησαν ἕως τότε τιμίως φυλάττουσαι τὴν παρθενίαν των καθαρὰν ἀπὸ ξένον ἄνδρα· τὰ ἔξοδα ὅπου ἀκολουθοῦσαν εἰς αὐτὴν τὴν ἑορτὴν ἔπρεπε νὰ τὰ κάμωσιν οἱ ἄνδρες τῶν ἰδίων γυναικῶν, οἱ ὅποιοι εἶχον διὰ μεγάλην τιμὴν τὸ νὰ ἔλαβον τὴν ἐκλογὴν αἱ γυναῖκες των, καὶ ἔπρεπεν ἀφεύκτως νὰ δώσωσιν αὐτὰ τὰ ἔξοδα, ἀνίσως αἱ γυναῖκες των ἔφερον προῖκα τρεῖς τάλαντα. τὴν ια. τοῦ ἰδίου μηνὸς ἐνδυόμεναι ἄσπρα φορέματα ἐπήγαινον μὲ πομπὴν εἰς τὴν Ἐλευσίνην, ψάλλουσιν ὠδὰς εἰς τιμὴν τῶν θεῶν· ἔφερον ἐπάνω τῶν κεφαλῶν των τὰ νομικὰ βιβλία μέσα εἰς κἀνίστρα· καὶ ἐτοιμάζοντο διὰ τὴν ἐγγίζουσαν ἑορτὴν. Ἡ θυσία ὅπου ἐτελεῖτο εἰς αὐτὴν τὴν ἑορτὴν ἐγένετο κρυφίως καὶ μὲ σιωπὴν, καὶ ἦτον δύο λογίων· ἡ πρώτη ὠνομάζετο Δίωγμα ἢ Ἀποδίωγμα, εὐχαριστήριος οὖσα πρὸς τοὺς θεοὺς διὰ τὴν φυγὴν τῶν ἐχθρῶν, ὅπου διὰ τῆς δεήσεως τῶν γυναικῶν ἐνήργησαν οἱ θεοὶ· καὶ ἡ δευτέρα, Ζημία· διὰ τὸ νὰ τὴν ἐπρόσφερον εἰς ἐξιλέωσιν τῶν ἁμαρτιῶν ὅπου ἔκαμεν εἰς τὴν ἑορτὴν. Ἡ τρίτη ἡμέρα ταῖς ἦτον λυπηρὰ· διότι οὐ μόνον δὲν ἔτρωγαν τίποτες, ἀλλ' ἔπρεπε νὰ κείτωνται εἰς τὴν γῆν συμπάσχουσαι μὲ τὴν Δήμητραν· τὴν ἰδίαν ἡμέραν δὲν ἐθεωρεῖτο κἀμμία κρίσις. αἱ ἴδιαι γυναῖκες εἶχον αἰς ὑπηρετίδας ὅπου ἐπήγαινον ἔμπροσθέν των, κάποιας κόρας, αἱ ὅποια ἐφυλάττοντο μὲ δημόσια ἔξοδα εἰς τὸ θεσμιφορεῖον· οἱ Ἀθηναῖοι πρὸς τιμὴν τῆς Δήμητρας ἐπέλυον τοὺς φυλακωμένους ὅπου ἦσαν ἔνοχοι εἰς πταίσματα, τὰ ὅποια τοὺς ἐμπόδιζον ἀπὸ τὰς ἱερὰς τελετὰς. Εἰς αὐτὴν τὴν ἑορτὴν αἱ γυναῖκες εἶχαν τὸ

ἐλεύθερον διὰ νὰ εἰπῶσιν εἰς τοὺς ἄνδρας των κάθε λογῆς ἐμπαικτικούς καὶ ἐγγικτικούς λόγους.

§. 23. Τὰς Νουμηνίας τὰς ἐόρταζον εἰς τὴν ἀρχὴν κάθε μηνὸς εἰς τιμὴν τῆς σελήνης, τὴν ὁποίαν ἐτιμύσαν ὡς θεὸν· εἰς τοὺς ὑστέρους καιροὺς ὅμως εἰς τημὴν ὅλων τῶν θεῶν.

§. 24. Τὰ Παναθήναι, τὰ ὁποῖα κατ' ἀρχὰς ὠνομάζοντο Ἀθήναια, τὰ ἐόρταζον τὸ πάλαι μὲν μίαν ἡμέραν, μετέπειτα δὲ τρεῖς· καὶ ἦσαν δύο λογισμῶν, ἥτοι μικρὰ καὶ μεγάλα, καὶ τὰ μὲν μικρὰ τὰ ἐόρταζον ἐτήσιως τὴν ἄνοιξιν τῇ κ. τοῦ θαρρηλιῶνος μηνὸς· τὰ δὲ μεγάλα κάθε πέμπτον χρόνον τῇ κγ. τοῦ Ἑκατομβαιῶνος.

§. 25. Εἰς τὰ μικρὰ Παναθήναι ἐγίνοντο τριπλοὶ ἀγῶνες, εἰς τοὺς ὁποίους ἐπεστατοῦσεν ὁ Ἀγωνοθέτης. Πρῶτον εἶδος τῶν ἀγῶνων ἦτον τὸ ἵππικόν, εἰς τὸ ὁποῖον οἱ ἵππεῖς ἔτρεχον βαστάζοντες ἀναμμένας λαμπάδας, καὶ ἐκεῖνος ὁποῦ ἔφθανε τὸ διωρισμένον σημεῖον τοῦ δρόμου, ἐκέριδζε τὸ βραβεῖον· δεύτερον εἶδος ἦτον οἱ γυμνικὸι ἀγῶνες, εἰς τοὺς ὁποίους μερικοὶ ἀθληταὶ ἐμάχοντό μὲ τὸν πυγμακὸν ἀγῶνα· καὶ τρίτον οἱ ἀγῶνες τῶν μουσικῶν ὁποῦ ἔπαιζον διάφορα ὄργανα, ἢ ἔψαλλον, καὶ τῶν ποιητῶν, οἱ ὁποῖοι ἐφιλονεκοῦσαν ἐμπροσθεν τοῦ πλήθους, ὁμοίως καὶ οἱ χοροδιδάσκαλοι ἐπαρρησιάζον μερικοὺς νέους μαθητάς, οἱ ὁποῖοι πρὸς τιμὴν τῆς ὀπλοφόρου Ἀθηνᾶς ἔπρεπε νὰ δείξωσι τὴν ἐπιτηδειότητά των πηδῶντες ἔνοπλοι καὶ γυμνοὶ, τὸ ὁποῖον ἐλέγετο Ὁρχησις Ἐνὸπλιος καὶ Τριτογένεια. ἐκεῖνος ὁπου κατὰ τὴν κρίσιν τῶν δέκα ἀγωνοθέτων ἐλάμβανε τὸ βραβεῖον εἰς αὐτοὺς τοὺς ἀγῶνας, ἔκαμνε συμπόσιον εἰς τοὺς φίλους του, ἐλάμβανεν ἓνα στέφανον ἀπὸ κλόνους ἐλαίας, καὶ ἓνα πιθάρι ἀπὸ τὸ ἐξαιρετώτερον λάδι. εἰς αὐτὴν τὴν εορτὴν ἐγίνετο καὶ μεγάλη θυσία· ἐπειδὴ καὶ κάθε γενεὰ καὶ πολιτεία ὁποῦ ἦτον ὑπὸ τὴν ἐξουσίαν τῶν Ἀθηνῶν, ἔπρεπε νὰ ἰδῶσιν ἓνα θοῶδι διὰ θυσίαν· ὅθεν

καὶ ἐγίνετο καὶ κοινὸν συμπόσιον εἰς τὸ ὁποῖον ἐπροσκαλοῦσαν ὅλους ἐκείνους ὁποῦ ἤθελαν ἔλθῃ εἰς τὰς Ἀθήνας.

§. 26. Εἰς τὴν μεγάλην ἑορτὴν, ἀφ' οὗ ἐγίνοντο ἴλα τὰ προειρημένα, ἔβανον τὸ Πέπλον τῆς Ἀθηνᾶς μετὰ μεγάλην πομπὴν εἰς ἕνα καράβι, τὸ ὁποῖον ἐσύρετο ἐπάνω εἰς τὴν γῆν μετὰ μίαν τόσον ἐπιτηδεΐαν κεκρυμμένην μηχανήν, ὁποῦ ἐφαίνετο νὰ πλῆῃ ἐπάνω εἰς τὴν γῆν, καὶ τὸ ἔφερον ἀπὸ τὸ κεραμικὸν ἕως εἰς τὴν Ἐλευσίνην κάμνοντες μεγάλας δεήσεις, εἰς τὰς ὁποίας τόσον οἱ νέοι, ὅσον καὶ οἱ γέροντες, ἐβαστοῦσαν διάφορα πράγματα, καὶ ἔψαλλον πολυκοικίλας ᾠδὰς εἰς τιμὴν τῆς θεᾶς· διὰ περισσοτέραν λαμπρότητα τῆς ἑορτῆς ἀπέλυον τοὺς φυλακωμένους, καὶ ἐχάριζον χρυσὰ στέμματα εἰς ἐκείνους οἱ ὁποῖοι ἐκέρδιζον τὴν εὐνοίαν τοῦ πλήθους μετὰ κἀνένα ἐπωφελὲς ἔργον· Ἐπιστάται αὐτῶν τῶν τελετῶν ἦσαν οἱ Νομοφύλακες (κεφ. Η. §. 41.) Ἀφ' οὗ ἐγίνετο ἡ τελετὴ μετὰ κάθε λαμπρότητα, ἕνας κήρυξ ἀνεγίνωσκε μεγαλοφώνως κάποιας ἐγγράφους εὐχὰς διὰ τὴν εὐτυχίαν τῶν Ἀθηναίων καὶ Πλατῆαίων, ὁποῦ ἐβροῆθησαν τοὺς Ἀθηναίους κατὰ τῶν Περσῶν.

§. 27. Ἐκτὸς ἀπὸ αὐτὰς τὰς μεγάλας ἑορτὰς, ἦσαν καὶ ἄλλαι μικραὶ, αἵσαν τὰ Ἀνάκεια ὁποῦ ἐόρταζον εἰς τιμὴν τῶν Ἀνάκων ἥτοι τοῦ Κασταρος καὶ τοῦ Πολυδεύκους, εἰς τὰ ὁποῖα ἐγίνοντο τριῶν εἰδῶν θυσίαι· τὰ Ἀσκολεῖα πρὸς τιμὴν τοῦ Διονύσου, κατὰ τὰ ὁποῖα ἐγέμιζον ἕνα ἀσκὸν ἐλάφου μετὰ κρασί, τὸν ὁποῖον ἀλείφοντες ἔξωθεν μετὰ λάδι, καὶ πηδῶντες ἐπάνω εἰς αὐτὸν μετὰ τὸ ἕνα ποδάρι, ἐκεῖνος ὁποῦ ἤθελεν ἡμπορέσῃ νὰ σταθῇ ἐπάνω του ὄρθιος, τὸν ἐλάμβανε δωρεάν. τὰ Βουφόνια, τὰ ὁποῖα ἐόρταζον εἰς τὰς Ἀθήνας τὸν Σκιροφορεῶνα μῆνα εἰς δεκατέσσαρας ἡμέρας, πρὸς ἀνάμνησιν ἐνὸς βοῦιδίου ὁποῦ τὸ ἐφόνευσεν ἕνας ἱερεὺς, καὶ ἀνομάζοντο καὶ Διῦκῶλια, εἰς τιμὴν τοῦ ἐν πόλει Διὸς· εἰς αὐτὴν τὴν

ἑορτὴν ἔβανον ἐπάνω εἰς τὸν βωμὸν τοῦ Διὸς κρυ-
 θάρι μεμιγμένον μὲ σιτάρη, καὶ περίεφερον ὀλόγυρα
 τοῦ βωμοῦ βοῖδια, καὶ ἐκεῖνο ἀπὸ αὐτὰ ὅπου ἔτρωγε
 κατὰ πρῶτον ἀπὸ τὸ ἴδιον κρυθάρη τὸ ἔκρουον μὲ τὸν
 πέλεκυν καὶ τὸ ἔσφαζον. Τὰ Διάσια, τὰ ὅποια
 ἐγίνοντο ἔξω τῶν Ἀθηναίων εἰς τιμὴν τοῦ Διὸς, κατὰ
 τὸ τέλος τοῦ Ἀνθεσπερεῶνος μηνὸς, καὶ ἐπρόσφερον
 διὰ θυσίας οἱ μὲν πτωχοὶ πλακοῦντας καμωμένους εἰς
 σχῆμα ζώων· οἱ δὲ πλούσιοι μεγάλας θυσίας ζώων
 εἰς τὴν ἰδίαν ἐγίνετο καὶ ἐτήσιος ἐμπορικῇ πανήγυρις,
 εἰς τὴν ὅποιαν ἡγόραζαν οἱ γονεῖς διάφορα παιγνίδια
 διὰ τὰ παῖδιά των. Τὰ θεοξένια, τὰ ὅποια ἐορτάζοντο
 εἰς τὰς Ἀθήνας εἰς τιμὴν ὅλων τῶν θεῶν· καὶ τὰ
 Παιώνια εἰς τιμὴν τοῦ Ἀπόλλωνος.

GREEK TRANSLATION OF CORNELIUS NEPOS.

KIMON.

Α'. Κίμων Ἀθηναῖος, ὁ τοῦ Μιλτιάδου υἱός, ἔλαβε καταπολλὰ σκληρὰν τὴν ἀρχτὴν τῆς νεότητός του. Ἐπειδὴ μὲ τὸ νὰ ἀπέθανεν ὁ πατὴρ του εἰς τὸ δημόσιον δεσμωτήριον, χωρὶς νὰ δυνηθῇ νὰ πληρώσῃ εἰς τὸν δῆμον τὴν τιμηθεῖσαν δίκην, ὁ Κίμων ἐκρατεῖτο ὁμοίως εἰς τὴν φυλακὴν, καὶ κατὰ τοὺς νόμους τῶν Ἀθηναίων δὲν ἐδύνατο νὰ ἐλευθερωθῇ, ἂν δὲν ἐπλήρωνε τὰ ὅσα ὁ πατὴρ του κατεδικάσθη νὰ πληρώσῃ. Εἶχε δὲ εἰς γυναῖκα μίαν ὁμοπάτριον ἀδελφὴν τοῦ ὀνόματι Ἑλπινίκην, παρακινήθεις ὅχι τόσον ἀπὸ ἀγάπην, ὅσον ἀπὸ τὸ πατρικὸν ἔθος· ἐπειδὴ εἶναι συγχωρημένον εἰς τοὺς Ἀθηναίους νὰ νυμφεύωται τὰς ἐκ πατρὸς ἀδελφάς των· Καλλίας δέ τις, ἐπιθυμήσας τούτου τοῦ γάμου, ἀνὴρ ὅχι τόσον εὐγενής, ὅσον πολυχρήματος, ἐπειδὴ εἶχε συναθροίσῃ πολλὰ ἀργύρια ἀπὸ τὰ μέταλλα, ἐπρόβρα-
 λεν εἰς τὸν Κίμωνα νὰ τοῦ τὴν δώσῃ εἰς γυναῖκα, ὑποσχόμενος νὰ πληρώσῃ τὸ χρέος δι' αὐτόν. Δὲν δέχεται ὁ Κίμων τοιαύτην πρότασιν· ἀλλ' ἡ Ἑλπινίκη διίσχυρίζεται λέγουσα, ὅτι δὲν ἤθελεν ὑποφέρει νὰ ἀποθάνῃ εἰς τὸ δεσμωτήριον ἡ γεννεὰ τοῦ Μιλτιάδου, καὶ ἐπειδὴ ἐδύνατο νὰ τὸ ἐμποδίσῃ, ἤθελεν ὑπανδρευθῇ τὸν Καλλίαν, ἂν αὐτὸς ἐφύλαττε τὴν ὑπόσχε-
 σίν του.

Β'. Τοιοῦτοτρόπως ἐλευθερωθεὶς ὁ Κίμων ἀπὸ τὴν φυλακὴν, ἔφθασε ταχέως εἰς τὰ πρῶτα ἀξιώματα· ἐπειδὴ εἶχεν ἀρκετὴν εὐγλωττίαν, ἄκραν ἐλευθεριότητα, καὶ μεγάλην ἐμπειρίαν τόσον τῶν πολιτικῶν, ὅσον καὶ τῶν στρατιωτικῶν πραγμάτων· διότι παιδιόθεν διέτριψε μὲ τὸν πατέρα του εἰς τὸ στράτευμα. Ἐκράτησε

λοιπὸν εἰς τὴν ὑποταγὴν τοῦ καὶ τὸν ἐν τῇ πόλει δῆμον, καὶ εἶχε μεγαλωτάτην ἐξουσίαν, καὶ ὑπόληψιν εἰς τὰ στρατεύματα. Ἐστρατήγησε πρῶτον σιμὰ εἰς τὸν Στρυμόνα παταμὸν, ὅπου ἐφυγάδευσε τὰς μεγάλας δυνάμεις τῶν Θρᾷκων· ἀνωκοδόμησε τὴν Ἀμφίπολιν, καὶ ἔστειλεν εἰς αὐτὴν μίαν ἀποικίαν δέκα χιλιάδων Ἀθηναίων. Ὁ αὐτὸς ἄλλην φορὰν εἰς τὴν Μηκάλην, ἐνίκησεν ἕνα στόλον διακροσίων καραβίων τῶν Κυπρίων καὶ Φοινίκων· καὶ κατὰ τὴν αὐτὴν ἡμέραν ἔλαβε παρομοίαν τύχην καὶ διὰ ξηρᾶς. Ἐπειδὴ νικήσας τὰ καράβια τῶν ἐχθρῶν, παρευθὺς ἐκβαλεν ἔξω ἀπὸ τῆς ναυτικῆς τὰς δυνάμεις τοῦ, καὶ μὲ μίαν συνδρομὴν κατεδάφισε μεγαλώτατον πλῆθος βαρβάρων. Εἰς τὴν ὁποίαν νίκην ἀπέκτησε πλουσιοπάροχον λείαν, καὶ ἐν τῷ ἐπιστρέφειν οἴκαδε, ἐπειδὴ μερικαὶ Νῆσοι εἶχαν ἀπόστατήσῃ διὰ τὴν σκληρότητα τῆς ἐξουσίας τῶν Ἀθηναίων, τὰς μὲν καλῶς διατεθειμένας ἐστήριξε, τὰς δὲ ὅλως ἀπηλλοτριωμένας, ἠνάγκασε νὰ στρέψουν εἰς τὴν προτέραν ὑποταγὴν. Ἐπειδὴ ὅμως ἡ Σκύρος (τὴν ὁποίαν κατ' ἐκεῖνον τὸν καιρὸν ἐκατοίκουν οἱ Δόλοπες) ἔδειξε περισσοτέραν ἀπειθείαν, τὴν ἐστέρησεν ἀπὸ τοῦς παλαιοῦς κατοίκους τῆς, καὶ διεμοίρασε τοὺς ἀγροὺς εἰς ἄλλους νέους πολίτας. Ἐθράυσε δὲ μὲ τὸν ἐρχομὸν τοῦ καὶ τοὺς Θασίους, τοὺς ἐπηρμένους διὰ τὰ πλούτη των· καὶ μὲ αὐτὰ τὰ λάφυρα ἐκοσμήθη τὸ μεσημβρινὸν μέρος τῆς ἀκροπόλεως τῶν Ἀθηναίων.

Γ'. Διὰ τὰ ὁποῖα κατορθώματα ἀκμάζων ὑπὲρ πάντα ἄλλον ἐν τῇ πόλει, περιέπεσεν εἰς τὸν αὐτὸν φθόνον, τὸν ὁποῖον δὲν ἐδυνήθησαν νὰ ἀποφύγουν οὔτε ὁ πατὴρ τοῦ, οὔτε οἱ λοιποὶ πρωτεύοντες τῶν Ἀθηναίων. Ἐπειδὴ διὰ τῶν ὁστρακίωνων ψήφων, ὅπερ ἐκεῖνοι καλοῦσιν Ὀστρακισμόν, κατεδικάσθη δέκα χρόνων ἐξορίαν· ἀλλὰ τὸ ἐμετανόησαν ὀγλιγορώτερα οἱ Ἀθηναῖοι, παρὰ αὐτόν· διότι ἐν αὐτῷ ὁ Κίμων ὑπέφερε μετὰ μεγαλοψυχίας τὸν φθόνον τῶν ἀχαρίστων συμπολι-

τῶν του, ἐκήρυξαν οἱ Λακεδαιμόνιοι τὸν πόλεμον τοῖς Ἀθηναίοις, ὅθεν παρευθὺς ἐπεθύμησαν τὴν γνωστὴν τοῦ ἀνδρίαν. Διὰ τοῦτο ἀνεκαλέσθη εἰς τὴν πατρίδα, μετὰ τὸν πέμπτου χρόνον τῆς ἐξορίας του. Αὐτὸς ὅμως μὲ τὸ νὰ εἶχε φιλοξενίαν μὲ τοὺς Λακεδαιμονίους, νομίζων ὠφελιμώτερον ἐκεῖνοι καὶ οἱ πολῖταί του νὰ περνοῦν μὲ ὁμόνοιαν, παρὰ νὰ μάχωνται μὲ τὰ ὅπλα, ὑπῆγεν αὐτοπροαιρέτως εἰς τὴν Σπάρτην, καὶ ἔκαμε τὴν εἰρήνην μεταξὺ τῶν δύο τούτων δυνατωτάτων πόλεων. Οὐ πολὺ δὲ ὕστερον ἀποσταλλθεὶς στρατηγὸς μὲ διακόσια καράβια εἰς τὴν Κύπρον, ἀφ' οὗ ὑπέταξε τὸ μεγαλύτερον μέρος τῆς Νήσου, περιπεσὼν εἰς ἀρρώστιαν, ἀπέθανεν εἰς τὸ Κίτιον.

Δ'. Τοῦτον διὰ πολλοῦ ἐπεθύμησαν οἱ Ἀθηναῖοι, ὅχι μόνον εἰς καιρὸν πολέμου, ἀλλὰ καὶ εἰρήνης· ἐπειδὴ ἦτον τόσον ἐλευθέριος, ὥστε ἔχων εἰς πολλοὺς τόπους χωράφια καὶ κήπους, δὲν ἔβαλε ποτὲ φύλακα νὰ φυλάττῃ τοὺς καρποὺς, διὰ νὰ μὴν ἐμποδίζεται τις νὰ ἀπολαύῃ ἀπὸ τὸ πρᾶγμά του, ὡς ἤθελεν. Εἶχε πάντοτε μεθ' ἑαυτοῦ ἀκολουθοῦντας μὲ ἀργύρια, διὰ νὰ δίδῃ εὐθὺς εἰς τοὺς χρεῖαν ἔχοντας, καὶ διὰ νὰ μὴ φαίνεται ὅτι ἤρνεῖτο τὴν βοήθειάν του μὲ τὴν ἄργητα. Ὅταν ἔβλεπε τινὰ δυστυχεῖ ἀσχημοφορεμένον, συχνάκις τοῦ ἔδιδε τὸ ἱμάτιόν του. Πάντοτε ἐτοιμάζετο ὁ δεῖκνος τοῦ εἰς τρόπον, ὥστε ὅσους ἤθελεν ἰδῆ εἰς τὴν ἀγορὰν μὴ καλεσμένους, ὅλους τοὺς ἐπροσκάλει· ὅπερ δὲν ἀπέλειπε νὰ πράττῃ καθ' ἑκάστην ἡμέραν. Εἰς κανένα δὲν ἔλειψεν ἡ πίστις του, ἡ ἐπιμέλειά του, καὶ ἡ περιουσία του. Ἐπλούτισε πολλοὺς, καὶ πολλοὺς πένητας, οἳ τινες ἀποθνήσκοντες δὲν εἶχαν ἀφίστη τίποτε διὰ τὴν κηδείαντων, ἔθαψε μὲ ἰδικά του ἔξοδα. Λοιπὸν δὲν εἶναι παράξενον, ἂν ἡ ζωὴ ἐνὸς τοιούτου ἀνδρὸς ἐστάθῃ ἡσυχος καὶ ἀσφαλής, καὶ ὁ θάνατός του πικρότατος.

FROM SPECIMENS OF LYRIC POETRY.

ΩΔΗ ΕΙΣ ΤΗΝ ΤΥΧΗΝ.

Ὡς πότε, τύχη, με στεφάνους
 Σὺ τοὺς κακούργους νὰ κοσμήῃς,
 Καὶ με ἀκτῖνας πολυπλάνους
 Τὸν νοῦν ἡμῶν νὰ ἐκθαμβῇς ;
 Ὡς πότε ἄγαλμα τῆς πλάνης,
 Θυσίαν θέλεις νὰ μᾶς κάμνῃς,
 Εἰς καταισχύνῃν ἑαυτῶν ;
 Ὡς πότε σοὶ ναδὶ ὀρθοῦνται,
 Κ' οἱ σοφισμοῖσ σου ἐυφημοῦνται,
 Μὲ τὰς λατρείας τῶν θνητῶν ;

Ὁ κόσμος τὰ σμικράσου ἔργα
 Ἀπάτῃ δουλωθεὶς τῇ σῇ,
 Καλεῖ ἀνδρείαν πνῦμα μέγα,
 Σοὶ ἔυχος, δόξα καὶ τιμὴ,
 Καὶ πρὸς τὴν σὴν ὑπηρεσίαν
 Γυμνοὶ καὶ ἀρετὴν τὴν θείαν
 Τῶν ἑαυτῆς καλλωπισμῶν
 Πάντοτε δ' αἱ σφαλταὶ δοκήσεις
 Ὑπεραυχοῦν τὰς ἐυφημίσεις
 Τῶν μισαμῶνσου ἐραστῶν.

Ἀλλ' ἄφες μ' ὑπερφηφάνιαν
 Νὰ ἐπαινῶσιν ἑαυτοὺς·
 Ἄς κρίνωμεν δίκην εὐθείαν,
 Ἄν ἀρετὴ εἴν' εἰς αὐτοὺς.
 Δὲν βλέπω, ἢ ἀλαζωνίαν,
 Ὅγκον, αἰμότητα, μανίαν,

Δόλους μετὰ αἰσχροουργιῶν·
 Ἀρετὴν ξένην, ἣ ὁποία
 Συνίσταται ἀπὸ βραβεῖα
 Τῶν βδελυρῶντων κακιῶν.

Ἦξευρε, μόνον ἡ σοφία
 Ἡρώας κάμνει ἐντελεῖς,
 Καὶ ἔχει ἐν τῇ βδελυρίᾳ,
 Ἐκείνους ὅσους ἀνυμνεῖς·
 Καταφρονεῖ δόξαν ἀπάτης,
 Ἦν ἀγαπᾷς νὰ τὸς προσάπτῃς
 Διὰ τὰς νίκας τὰς θρασεῖς·
 Κ' ἐμπρός της ἥρωος ὁ χυδαῖος,
 Ὁ ἐνδοξος, ἣ ὁ γενναῖος
 Ἕναι κακοῦργοι εὐτυχεῖς.

Μα πῶς ; νὰ σέβωμαι τοῦ Σύλλα
 Μνήμην ἐν Ῥώμης ἐμπρησμῶ ;
 Κ' ὅπερ βδελύττω τοῦ Ἀττίλα.
 Πῶς Ἀλεξάνδρου νὰ αἰνῶ ;
 Πῶς νὰ καλέσω εὐκλείαν,
 Μίαν ληστήριον κακίαν
 Χύουσαν αἷμα τὸ ἐμὸν ;
 Καὶ μὲ τὸ στέμι' ἠναγκασμένον,
 Πῶς νὰ ὑμνῶ τὸν γεννημένον
 Ἕῃς δυστυχίαν τῶν βροτῶν ;

Τὸ πάλαι, πῶιον, φανερώνει,
 Κατόρθωμά τῆς σῆς ὀργῆς ;
 Παντοῦ ὁ τρόμοςσας πληρώνει
 Τὰς δυστυχίας τῆς ζωῆς.
 Ἡ φλόξ τὰ τείχη ἐγκρημνίζει,
 Ἐκεῖ τὰς πόλεις ἀφανίζει,
 Ἐδῶ δὲ σφάζουν τὸν λαόν·
 Μήτηρ τὰ τέκνατῃς ζητοῦσα,
 Νὰ ἐξελκύσῃ προσπαθοῦσα
 Ἀπὸ τὸν βίαιον ἐχθρόν.

Τυφλοί ἐσμὲν τῇ ἀληθείᾳ
 Πράξεις θαυμάζοντες αἰσχροῖς·
 Ἡ τῶν ἀνθρώπων δυστυχία
 Κάμνει ἥρων ἀρετὰς ;
 Ἡ δόξατων πλήρης κακίας,
 Χωρὶς τοῦ φόβου καὶ ληστείας
 Δὲν ἤμπορῇ νὰ φανισθῇ ;
 Θεοὶ τῆς γῆς δαφνηφοροῦντες,
 Δὲν δύναται μὴ κεραυνοῦντες,
 Τὸ μέγεθός σας νὰ δειχθῇ ;

Πλὴν ἐγὼ θέλω εἰς τὴν νίκην
 Νὰ βάλλω τὴν σωστὴν τιμὴν·
 Τίς νικητὴς τὴν αὐτοῦ τύχην
 Τὴν ἀποδίδει εἰς ἰσχύν ;
 Οὗτος ὡς ἥρωος ἐπαινῆται,
 Ἡ δόξα του δὲ χρεωστῆται
 Εἰς τὴν τῶν ἄλλων ἐντροπήν.
 Τοῦ Βάρρωνος ἡ ἀπειρία,
 Ὁμοῦτε καὶ ἡ ῥαθυμία,
 Κάμνουν Ἀνίβα προκοπήν.

Τίς ἥρωος ἄρ' εἶν' ὁποῦ πρέπει
 Ἐνδοξὸς νὰ ὀνομασθῇ ;
 Ὁ βασιλεὺς, ὃς ἀποβλέπει
 Δικαιοσύνην νὰ ἀσκῇ.
 Τὸν Τίτον ἔχοντας κανόνα
 Διὰ τὴν μόνην μελεδόνα
 Τῆς εὐτυχίας τοῦ λαοῦ,
 Καὶ φεύγει μὲν τὴν πολακίαν,
 Γνωρίζει δ' ὡς εὐημερίαν,
 Ἐυεργεσίας τὰς αὐτοῦ.

Ἐσῆς, ὁποῦ ὑπεραυχῆιτε
 Τὴν τοῦ πολέμου ἀρετὴν,
 Ἄν τὸν Σωκράτην στοχασθῆιτε
 Μὲ τὸν τοῦ Κλίτου φονευτὴν·

Τὸν πρῶτον βλέπετε γενναῖον,
 Πρᾶον, σοφὸν καὶ τελευτᾷον
 Ἐπάξιον τῶν σῶν ἐυχῶν·
 Τότ' ὁ νικήσας τὸν Ἐυφράτην,
 Ὡς πρὸς τὸν δίκαιον Σωκράτην.
 Ἐσχατος ἔσται τῶν θνητῶν.

Ω ἥρωες ἐνθουσιώδεις,
 Οὐσπερ ὁ τύφος ὁδηγεῖ!
 Ἀφετε δάφνας τὰς μυθώδεις,
 Ὅποῦ ὁ Ἄρης χορηγεῖ.
 Εἰς μάτην ἢ τοῦ Ὀκταβίου
 Νίκη κατὰ τοῦ Ἀντωνίου
 Ἐγέμιζε τὴν γῆν κακὰ·
 Καὶ Ἀυγουστος δὲν ἐκαλεῖτο,
 Ἀνίσως δὲν ἐπροθυμείτο
 Νὰ πάυσουν Ῥώμης τὰ δεινά.

Πολεμιστὰι ἡμῖν δειχθεῖτε
 Μὲ ὄληνσας τὴν ἀρετὴν·
 Εἰς τὴν ψυχὴνσας ἀνατλῆτε
 Τῆς τύχης τὴν μεταβολήν;
 Ὡς ὅτου εἶναι βοηθόσας,
 Ὁ κόσμος εἶναι ἐδικόσας,
 Μᾶς ἐκθαμβεῖτε παντελῶς·
 Ἀλλὰ ὁπόταν σᾶς ψυχραίνει,
 Ἡ μορμὴ πίπτει, θνητὸς μένει·
 Κ' ὁ ἥρωες σβύετ' ἐντελῶς.

Διὰ τὰ γένης τροπαιοῦχος
 Φθάνει καὶ ἀρετὴ ἀπλῇ·
 Πλὴν ὁ νίκων τὴν τύχην, ὅυτος
 Προσῆκει μέγας τὰ λεχθῇ.
 Χάνει τῆς τὴν ἐπικουρίαν,
 Ὅχι δ' αὐτοῦ τὴν ἐνφυλίαν,

Μὲ τὴν ὁποῖαν εὐπραγεῖ·
 *Οὐτε τελείως ἐθρασύνθη,
 *Ἀν ὡς Τιβέριος ἠυξύνθη,
 *Ἡ ἂν ὡς Ὀυάρος δυστυχεῖ.

Χαρὰν τὴν ἄπρεπον διώχνει
 Τὴν τῶν ἀσέμνων ἡδονῶν,
 Μὲ φρόνησιν δὲ ἡμερώνει
 Τὴν μέθην τῶν εὐπραγιῶν.
 *Ἐὰν ἡ τύχη τὸν ὑβρίζει,
 *Ἡ ἀρετῆς τὸν στηρίζει
 Νὰ μένῃ ἐν ὑπομονῇ·
 Πλὴν τελευτᾷ ἡ εὐπραγία,
 Μόνιμος δ' εἶναι ἡ σοφία,
 Κ' ἡ τύχη ἀεροβατεῖ.

Θεά! εἰς μάτην τὸν Ἀινείαν
 Μὲ θάνατον τὸν ἀπειλεῖς,
 *Ἐκείνος ἔχει τὴν σοφίαν
 *Εἰς ὁδηγὸν δὲν τὸν φοβεῖς,
 *Ἡ Ῥώμη δι' αὐτῆς ὑψοῦται,
 Κ' ἡ Καρχηδὼν κατατροποῦται
 Τοῦ σοῦ κατέναντι σκοποῦ·
 Κατὰ τὸ θεῖοντος δὲ νῆυμα,
 *Εἶδε μὲ ἀρεστόντου βλέμμα,
 *Ἐνδόξους δάφνας τὰς αὐτοῦ.

A GREEK PARAPHRASE OF THE FIRST PSALM.

Ἐκεῖνος ἔιν' εὐτυχισμένος,
 Ὅπου εἰς ἤθη ἀσεβῶν
 Δὲν εἶναι παραδεδομένος,
 Οὐτε ἐνώθη μετ' αὐτῶν.

Καὶ ὅτε βούλεται νὰ ἔυγῃ
 Ἐκ τῶν φρονίμων συμβουλῶν,
 Τὸν ὀλεθρον δὲ ἀποφεύγει
 Τῶν σκολιῶν ἀμαρτολῶν.

Τὸ θέλημα τοῦ ὑποτάττει
 Ἐἰς πάντα νόμῳ τοῦ Θεοῦ,
 Καὶ πάντα κατ' ἐκεῖνον πράττει
 Ἐἰς ὅλην τὴν ζωὴν αὐτοῦ.

Καὶ ἔιν' ὡς τὸ πεφυτευμένον
 Δένδρον πλησίον τῶν πηγῶν,
 Μὲ φύλλα κεκαλλωπισμένον
 Καὶ μετ' ἀνθέων καὶ καρπῶν.

Τώρα μὲν δίδει τον καρπόν του,
 Κατὰ τὰς ὥρας τοῦ καιροῦ,
 Τώρα δὲ αὖξαι τὸν βλαστόν του
 Μέχρι νεφῶν τοῦ οὐρανοῦ.

Ὁ ἀσεβὴς δὲ ταχὺ πίπτει
 Ὡς κόνις καὶ σποδὸς τῆς γῆς,
 Ὅπου ὁ ἄνεμος ἐκρίπτει
 Ἀπὸ τὸ πρόσωπον αὐτῆς.

Καὶ ὅτε εἰς ζωὴν δευτέραν
 Τῆς παρουσίας τοῦ Θεοῦ
 Νὰ βλέψῃ μέλλει τὴν ἡμέραν
 Μετὰ τῶν ἐκλεκτῶν αὐτοῦ.

Διότι ὁ Θεὸς γνωρίζει
 Τὴν τῶν δικαίων βιοτήν,
 Τῶν δὲ κακουργῶν ἀφανίζει
 Μὲ τὴν τελείαν τελευτήν.

THE LORD'S PRAYER.

Ὁ πατέρα μας ὁποῦ εἶσαι εἰς τοὺς οὐρανοὺς, ὡς
 ἁγιασθῇ τὸ ὄνομά σου, ὡς ἔλθῃ ἡ βασιλεία σου, ὡς γένη
 τὸ θέλημά σου, καθὼς εἰς τὸν οὐρανὸν ἔτσι καὶ εἰς τὴν
 γῆν. τὸ ψωμὶ μας τὸ καθημερινόν δὸς μας τὸ σήμερον,
 καὶ συγχώρησέ μας τὸ χρέη μας, καθὼς καὶ ἡμεῖς
 συγχωροῦμεν τοὺς χρεωφειλέτας μας· καὶ μὴν μας
 φέρῃς εἰς πειρασμόν, ἀλλὰ ἐλευθέρωσέ μας ἀπὸ τὸν
 πονηρὸν, ὅτι ἐδικήσου εἶναι ἡ βασιλεία, καὶ ἡ δύναμις,
 καὶ ἡ δόξα εἰς τοὺς αἰῶνας· Ἀμήν.

FROM THE GREEK TRANSLATION OF THE
PASTOR FIDO.

ΠΡΑΞΙΣ ΤΡΙΤΗ. ΣΚΗΝΗ ΠΡΩΤΗ.

Μυρτίλλος Μόνος.

“ὦ ἄρ τερπνότατον, τῶν ἐρωτικῶν παθῶν ἀνα-
νέωσις, γεννεσιουργὲ τῆς κτίσεως, καὶ τοῦ σὺμπαν-
τος κόσμου εὐκοσμον καὶ ἀνθοφυὲς ὠράϊσμα. Ἐσὺ
ἐπιστρέφεις μὲ τὴν κυκλικὴν σου περίοδον διὰ τὰ
ἀποκαταστήσεις τὴν φαιδρότητα, τὰ ἐκζωπυρήσεις
τὰ στήθημας, καὶ τὰ ἀνακαινίσῃς καὶ τὴν κοινὴν
τῆς διακοσμίσεως νεότητα, πλὴν μὲ τὴν χαριεστά-
την σου ἐπιστροφὴν δὲν συνεπιστρέφει ἄλλο, εἰμὴ ἡ
ὀδυνηφόρος ἀνάμνησις τῶν παρελθουσῶν ἡμερῶν τῆς
εὐδαιμονίας μου. Ἐσὺ ὅσον εἰς τοὺς θεατὰς εἶσαι
τερπνὴ καὶ χαρίης, τόσον ἐγὼ εἶμαι μισητὸς καὶ
ἄχαρις εἰς ἐκείνην ὅπου ποτὲ φιλοφρόνως μὲ ὑπεδέχθη.
Ἦδοναὶ ἐρωτικαὶ πικρόταται καὶ ἐπώδυνοι. “Ἦττον
τέρπετε ἐκεῖνον ὅπου σᾶς ἀπολαμβάνει, παρὰ ὅπου θλί-
βετε ἐκεῖνον ὅπου ὑστερεῖται τὴν ἀκαριαίαν σας ἀπό-
λαυσιν. Τότε ἤθελεν εἶσθε ζηλωτὴν ἡ εὐτυχία τοῦ ἐρωτος
ἂν δὲν ὑστερούμεθα τοῦ ἐρωτός μας τὸ ἀντικείμενον, ἢ
τοῦλάχιστον ἂν ὑστερούμεθα μαζῇ μὲ τὸ ἀγαπώμενον
ὑποκείμενον καὶ τοῦ ἀγαπωμένου τὴν ἐνθύμησιν.”
Ἄν κατὰ τὴν συνήθειάν τοὺς αἱ ἐλπίδες μου δὲν μὲ
ἀπατοῦν, ἢ ἂν δὲν παραστήνῃ πιθανωτέρας τὰς ἐλπί-
δας μου ἢ διακαῆς ἄμετρος ἐπιθυμία μου ἐδῶ θέλουν
ἀναβλέψει τὰ τετυφλωμένα μάτια μου μὲ τὴν θεω-
ρίαν τῆς τρισεπεράστου Ἀμαρίλλης μου. Σήμερον
θέλει εἶσθαι ἡ ἐποχὴ καθ’ ἣν ἡ διψαλέα μου ὄρεξις
θέλει κάμῃ ἀποχὴν ἀπὸ τὴν σκληραγωγίαν τῆς νη-
στείας τῆς διὰ τὰ κορέσει τὴν ἀσβεστον καὶ ἀκόρεσ-

τον δίσφαντης. Πόσοι δακρύων κρουνοὶ ἀπὸ τοῦς χει-
 μάρρους τῶν ὀμμάτων μου συνέρρευσαν, πόσοι στε-
 ναγμῶν ἀναθυμιάσεις ἀπὸ τῆν κάμινον τοῦ στήθους
 μου ἐξατμίσθησαν ἕως οὗ νὰ προκύψῃ εἰς τὸ φῶς
 τῆς χαρμοσύνου ταύτης ἡμέρας ὁ λαμπροφόρος ἥλιος!
 ἔδω ὁ Ἑργαστος μὲ ἔστειλεν, ὁ ἠπόιος μὲ ὄλον ὁποῦ
 μὲ ἐβεβαίωσεν ὅτι θέλει συμπαραυρεθῇ ἡ *Καρίσκη*
 μετὰ τῆς Ἀμαρίλλης διὰ νὰ παίξουν τὴν συνηθισ-
 μένην τυφλομεῖαν τους, πλὴν δὲν βλέπω ἄλλο, εἰμὴ
 τὴν τυφλὴν μου ἔφεσιν περιπλανωμένην μέσα εἰς τὸν
 ψηλαφητὸν ζοφῶδη γνόφον μιᾶς ἀνεκβάτου ἐκβάσεως.
 “ Αἱ στιγμαὶ εἰς τοὺς ἐραστὰς φαίνονται αἰῶνες
 ἀπέραντοι.” Μὰ ἴσως καὶ ἡ τύχη μου νὰ ἐπενόησε
 νέα ἐμπόδια εἰς τὸν ἐρχομὸν τῆς διὰ νὰ προσεπαυξήσῃ
 τὰς δυστυχίας μου.

“ Οταν ἕνας συνειθίσῃ νὰ ζῇ βίον θλιβερόν,
 Κάθε ἄστρον ὁποῦ λάμπει τὸ νομίζει φλογερόν,
 Πλάττει μὲ τὴν φαντασίαν καὶ θυέλλας στὴν ξηρὰν,
 Καὶ ἀκούει τῶν ὀργάνων τὴν φωνὴν ὡς γοηράν.
 Καὶ μιὰ αὖρα ἂν φυσήσῃ ὑποπτεύεται κακόν,
 Καὶ κοιτάζει ὡς ἐχθρόν του καὶ τὸν πιδὸ οἰκιακόν,
 Ἄν ἰδῇ ἕνα σπινθῆρα τὸν φρονεῖ πυρκαϊάν,
 Διὰ τοῦτο ἀποφεύγει καὶ αὐτὴν του τὴν σκιάν.
 Καὶ ποτέ του δὲν ἐλπίζει τὰ τοῦ κόσμου νὰ χαρῇ;
 Ἐπειδὴ καὶ τὰ μὴ ὄντα ὄντως ὄντα τὰ θαρρεῖ.
 Ἐν συντόμῳ, ὡς ἀντίξουν κάθε πρᾶγμα τὸν λυπεῖ,
 Καὶ τελείας δὲν ἀκούει τινὰς, ὅτι τὸν εἰπῇ.

ΣΚΗΝΗ ΔΕΥΤΕΡΑ.

Ἀμαρίλλη, Μυρτίλλος, Χορὸς Νυμφῶν καὶ
Κορίσκη.

Ἀμ. Ἡ τυφλομυῖα εἶναι ἔτοιμη.

Μυρτ. Νὰ ἡ Ἀμαρίλλη. ὦ εὐτυχὲς συνάντημα!

ὦ θεά ἡδονικὴ καὶ χαρμόσυνος.

Ἀμ. Μὰ διατὶ δὲν ἀρχηνοῦμεν τὸ παιγνίδιμας;

Μυρτ. Τὶ φωνὴ μελωδικὴ καὶ ἑναρμόνιος!

Ἀμ. Μὰ ποῦ εἴσθε καὶ δὲν ἔρχεσθε; Ἡ Κορέσκη
τὶ ἔγινε; καὶ σὺ λιζέτα ὅπου τόσο ἐπιθυμοῦ-
σες νὰ παίξῃς τυφλομυῖα τὶ ἀγιοπατεῖς;

Μυρτ. Τῶνόντι εἶναι τυφλὸς ὁ ἔρως τῶρα ὅπου ἡ
Ἀμαρίλλη ἔδωσε τὰ μάτια της.

Ἀμ. Ἐσεῖς κορίτζια ὅπου μὲ χειραγωγεῖτε σὰν
συναχθοῦν καὶ αἱ ἄλλαι νὰ πηγαίνωμεν εἰς τό-
πον εὐρυχωρότερον, ὅπου ἀφ' οὗ μὲ βάλλετε εἰς
τὴν μέσσην ὅλαι μαζῇ νὰ μὲ περιτριγυρίσετε διὰ
νὰ ἀρχήσωμεν τὸ παιγνίδιμας.

Μυρτ. Ἐγὼ τὶ ὄφελος ἔχω ἀπὸ αὐτὴν τὴν τυφλομυῖαν
τούς; καὶ ἄς εὕρισκα τὴν Κορίσκην ὅπου εἶναι
ἡ μόνη ὁδηγία μου.

Ἀμ. Μὰ τὶ δηλεῖ νὰ δέσετε Μόνον τὰ μάτια μου,
καὶ νὰ φύγετε.

ΧΟΡΟΣ.

“ Ἐξίωτα ὅπου γυρεύεις.

Ὡς Τοξότης νὰ τοξεύῃς.

Μὴ θαρρῆς νὰ ἡμπορέσῃς,

Στὸ ἐξῆς νὰ μὲ πλανέσῃς.

Μ' ὅλον ποῦ τυφλὰ κινεῖσαι,

Σὲ ἡξέυρω ποῖος εἶσαι,

Gr. Gram.

Καὶ πῶς βλέπεις σᾶν κ' ἑμένα,
 Καὶ γνωστὰ καὶ κεκρυμμένα.
 Πιὰ δὲν ἔρχομαι κοντά σου,
 Διὰ τὰ καμώματά σου.
 Ἀλλὰ πόρρωθεν καὶ παίζω,
 Κ' ἐν ταυτῷ σὲ περιπαίζω.
 Ἐσὺ ὅταν χορατεύης.
 Συνηθίζεις καὶ φονεύεις.
 Καὶ ἀντὶ τοῦ νὰ λυπᾶσαι,
 Νέους φόνους συλλογᾶσαι.

Αἰ. Μὰ ἐσεῖς πολλὰ ἀπομακρύνεσθε. Χωρὶς πρῶ-
 τον νὰ μὲ κτυπήσετε δὲν πρέπει νὰ φεύγετε.
 Ὅσῳ καὶ ἂν φυλάττεσθε ἀδύνατον τέλος πάν-
 των νὰ μὴν σᾶς πιάσω.

Μυρτ. Μὰ τὶ βλέπουν τὰ μάτια μου! Τάχα ἐπάνω
 εἰς τοὺς οὐρανοὺς νὰ εἶμαι ἢ κάτω εἰς τὴν γῆν!
 Τάχα ἡ κυκλοφορία τῶν οὐρανῶν νὰ ἀποτελῇ
 τσιαούτην ἀρμονίαν εὐρυθμον! Τάχα εἰς τὴν
 σφαίραν τὴν πολύαστρον νὰ λάμπῃ τοιοῦτος
 ἀστὴρ φωτεινὸς καὶ πυρόμορφος!

ΧΟΡΟΣ.

“ Μὰ μὲ τὸ νὰ μὲ βιάζῃς,
 Καὶ κοντάσου μὲ φωνάζῃς,
 Πρέπει πλέον νὰ ἀπλώσω,
 Διὰ νὰ σε πεισματώσω
 Στὸ ἐξῆς δὲν σὲ φοβοῦμαι,
 Οὔτε σὲ ἐπικαλοῦμαι.
 Ἀλλὰ σὲ κτυπῶ καὶ φεύγω,
 Καὶ τὰ πάθη ἀποφεύγω.
 Φίλος μου ποτὲ δὲν εἶσαι,
 Καὶ λοιπὸν μὴν προσποιεῖσαι.
 Περιφέρεισαι καὶ τρέχεις,
 Μόνον γιὰ νὰ κοιτατρέχῃς.

Καὶ κτυκᾷς μικροὺς μεγάλους,
 Μὲ τὴν δύναμιν τοῦ κάλλους.
 Πιὰ ποτέ μου νὰ μὴ φθάσω,
 Νὰ σὲ ξαναδοκιμάσω.

Ἀμ. Αὐτὴν τὴν φορὰν, λιχωρὶς, ἐν ᾧ ἐνόμιζα πῶς
 σὲ ἔπιασα νοιώθω πῶς βαστῶ κλαδὶ εἰς τὸ χέ-
 ρια μου.

Μυρτ. Ἄν ἤμουν καὶ ἐγὼ κλαδὶ ἴσως νὰ ἐπιάνουμουν
 τῶρα ἀπὸ τὰ τρυφερώτατα χέρια της. Μὰ ἡ
 Κορίσκη κρυμμένη μέσα εἰς ἐκεῖνα τὰ χόρτα!
 Μὲ κάμει καὶ νεῦμα! Ὡς φαίνεται κατ' ἔχει
 νὰ μὲ εἰπῇ, μὰ δὲν τὴν καταλαμβάνω.

ΧΟΡΟΣ.

“ Φθάνει πλέον μὴν πλανᾶσαι,
 Ὅπου τρισαναθεμάσαι.
 Φθάνει μὴ μὲ καλοπιάνεις,
 Ἐπειδὴ καὶ δὲν μὲ πιάνεις.
 Κάθε φρόνημος ἄς μάθῃ,
 Ἀπ' τὰ ἴδια σου πάθῃ.
 Διὰ νὰ ἀποφασίσῃ,
 Ὡς ἐχθρὸν νὰ σὲ μισήσῃ.
 Ὅποιος καὶ ἂν κατορθώσῃ,
 Ἀπ' ἐσένα νὰ γλυτώσῃ.
 Δὲν θὲ νὰ παραπονῇτε.
 Πῶς ἀδίκως τυραννεῖται.
 Πλέον μὴ τινάζεις βέλη,
 Ἐπειδὴ καὶ δὲν μὲ μέλλει.
 Οὔτε πῦρ μὴν ἐτοιμάζεις,
 Γιατὶ μάτην κοπιάζεις.”

Ἀμ. Ὡ τῆς δυστυχίας μὲ αὐτὸ τὸ κλαδί! Τώρα
 βέβαια ἐθαρρῶσα πῶς σὲ ἔπιασα.

Μυρτ. Ἡ Κορίσκη ἀδιακόπως μὲ κάμει νεῦμα, μά-
 λιστα εἶναι καὶ θυμωμένη. Μήπως καὶ θέλει

νὰ ἀνακαταθῶ καὶ ἐγὼ εἰς τὸ παιγνίδι;

Ἀμ. Λοιπὸν ὅλην τὴν ἡμέραν μὲ τὰ κλαδιά θὲ νὰ παίζω τυφλομουίαν;

Κορ. Βιάζομαι νὰ φανερωθῶ διὰ νὰ τὸν συντύχω. τί νωθρότης εἶναι αὐτὴ ἡ ἐδική σου καὶ δὲν ἐμβαίνεις καὶ ἐσὺ εἰς τὸ παιγνίδι; Δός μοι τὴν λόγχην σου καὶ πῆγαινε νὰ παίξεις, πλὴν νὰ σταθῇς νὰ σὲ πιάσῃ.

Μυρτ. Πόσον ἀσύμφωνος εἶναι ἡ ἐπιθυμία μὲ τὴν δειλίαν μου! Ἡ καρδιά δειλιᾷ ἐν ᾧ ἔχει ἐπιθυμίαν ὑπέρμετρον.

Ἀμ. Αὐτὸ εἶναι τὸ τέλος τῆς τυφλομουίας μας, ἐπειδὴ καὶ πλέον ἀπήνδησα.

ΧΟΡΟΣ.

“Ὅσοι κατατυραννεῖσθε,
Καὶ τὸν ἔρωτα φοβεῖσθε.
Πρέπει πιά νὰ συναχθῆτε,
Διὰ νὰ συνευφρανθῆτε.
Ὁ τοξότης τοῦ κομπάζει,
Πῶς τὸ γένος μας δαμάζει.
Σήμερον ἐταπεινώθη,
Μὲ τὸ νὰ κατετροπέθη.
Σ’ αὐτὸν ὅποιος πλησιάσῃ,
Δὲν μπορεῖ νὰ ἡσυχάσῃ.
Μὲ μυρίους νέους τρόπους,
Κατατρέχει τοὺς ἀνθρώπους.
Λοιπὸν γινώσιν ὅσοι ἔχουν,
Πρέπει πάντα νὰ ἀπέχουν.
Γιὰ νὰ εἶναι κερδαιμένοι,
Κὶ ἀπὸ πάθος γλυτωμένοι.









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